Ο ΟΡΘΟΔΟΞΟΣ ΠΑΡΑΤΗΡΗΤΗΣ

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THE ORTHODOX OBSERVER

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DECEMBER 25th

When the Lord Jesus was born in Bethlehem of Judaea, the Magi came from the East and worshipped him as incarnate God. Eagerly they opened their treasures and offered him precious gifts—pure gold for that he is King of the ages; frankincense in that he is God of all; and as dead for three days they offered myrrh to the deathless One. Wherefore, come, all ye nations, let us worship him who was born to save our souls.

Idiomelon

ΠΡΟΝΟΙΑ ΤΗΣ ΕΛΛΗΝΙΚΗΣ ΑΡΧΙΕΠΙΣΚΟΠΗΣ ΑΜΕΡΙΚΗΣ

ΕΤΟΣ ΚΑ' ΔΕΚΕΜΒΡΙΟΣ—DECEMBER, 1955 ΑΡΙΘΜΟΣ 429

ΚΑΜΕΤΕ ΤΟ ΟΝΕΙΡΟΝ ΣΑΣ ΠΡΑΓΜΑΤΙΚΟΤΗΤΑ

ΕΠΙΣΚΕΦΘΗΤΕ ΤΗΝ

ΕΛΛΑΔΑ

ΜΕ ΤΟ T. S. S.

ΟΛΥΜΠΙΑ

Περιοδεία Ἑλλάδος 12 ἡμερῶν

34 ἡμέραι

Ἰανουαρίου 5 ἕως Φεβρουαρίου 8

23,000 τόννοι πλωτῆς ὡραιότητος καὶ εὐκολιῶν

Ταχύτητος 21 κόμβων Ἐναυπηγήθη τῷ 1953

Τὸ ἀπαράμιλλον καὶ ταχύτατον πλοῖον εἰς τὴν γραμμὴν Πειραιῶς. . . . Τὸ πλοῖον «ΟΛΥΜΠΙΑ» εἶναι τὸ πρῶτον μέγα ὑπερωκεάνειον ποὺ ἐσχεδιάσθη ὑπὸ Ἑλλήνων δι' Ἕλληνας, ἀληθὲς ἀριστούργημα ναυπηγικῆς τέχνης.

Ἀπολαύσατε τὰς 24 ὡραιότατα διακεκοσμημένας αἰθούσας, 16 τῶν ὁποίων ἔχουν διατεθῆ διὰ τοὺς ἐπιβάτας Θέσεως Τοῦριστ . . . μὲ δεξαμενὰς κολυμβήματος, γυμναστήριον, αἴθουσαν παιγνιδίων διὰ τὰ παιδιά, θέατρον μὲ ρυθμιζομένην θερμοκρασίαν, ὡραιοτάτην αἴθουσαν φαγητοῦ . . . ἰδιαίτερα «κόκταιϊλ μπάρς», ἥσυχα δωμάτια διὰ χαρτιά, αἰθούσας ἀναπαύσεως καὶ καπνιστήρια.

Ὅλαι αὐταὶ αἱ ὑπέροχοι εὐκολίαι εἶναι τώρα εἰς τὴν διάθεσίν σας μὲ χαμηλὰ ναῦλα Θέσεως Τοῦριστ!

ΤΑΚΤΙΚΑΙ ΑΝΑΧΩΡΗΣΕΙΣ ΕΚ ΝΕΑΣ ΥΟΡΚΗΣ ΔΙΑ ΠΕΙΡΑΙΑ

«ΝΕΑ ΥΟΡΚΗ» ..... Δεκεμβρίου 16
(πρώην «Νέα Ἑλλὰς»)

«ΟΛΥΜΠΙΑ» ..... Ἰανουαρίου 5

«ΟΛΥΜΠΙΑ» ..... Μαρτίου 16

Σχεδὸν αἱ μισὲς καμπίνες θέσεως τοῦριστ ἔχουν μόνον δύο κλίνας, μὲ ἰδιαίτερο shower καὶ toilet. Ὅλαι αἱ ἄλλαι ἔχουν ζεστὸ καὶ κρύο νερό, ιματιοφυλάκια καὶ πλεῖστας ἄλλας εὐκολίας.

Τὸ «ΟΛΥΜΠΙΑ» εἶναι πλοῖον ἰδικόν σας... Ἑλληνικὸν εἰς ἀτμόσφαιραν καὶ ὑπηρεσίαν, μὲ θαυμασίαν Ἑλληνικὴν μαγειρικὴν καὶ κρασιά... Τίθεται εἰς τὴν διάθεσίν σας εἰς ἀναγνώρισιν τῆς μακρᾶς ὑποστηρίξεώς σας, διὰ τὴν ὁποίαν εἴμεθα ὑπερήφανοι.

Γραψατε νὰ σᾶς στείλωμεν τὸ εἰκονογραφημένον φυλλάδιον τοῦ πλοίου... καὶ ἔπειτα ταξειδεύσατε εἰς τὴν Ἑλλάδα τὴν προσεχῆ ἄνοιξιν μὲ τὴν ναυαρχίδα τῆς GREEK LINE.

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EDITOR:
EMM. HATZIEMMANUEL

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Ὑμνολογικὸν Ἀνθολόγημα
Ἀπὸ τὸν Ὄρθρο τῶν Χριστουγέννων

Ἦχος δ΄

Εὐφραίνεσθε, δίκαιοι· οὐρανοί, ἀγαλλιᾶσθε· σκιρτήσατε, τὰ ὄρη, Χριστοῦ γεννηθέντος. Παρθένος καθέζεται, τὰ χερουβεὶμ μιμουμένη, βαστάζουσα ἐν κόλποις[1] Θεὸν Λόγον σαρκωθέντα. Ποιμένες τὸν τεχθέντα δοξάζουσι, μάγοι τῷ Δεσπότῃ δῶρα προσφέρουσιν, ἄγγελοι ἀνυμνοῦντες λέγουσιν· Ἀκατάληπτε[2] Κύριε, δόξα σοι.

Ἦχος δ΄

Ὁ Πατὴρ ηὐδόκησεν, ὁ Λόγος σὰρξ ἐγένετο, καὶ ἡ Παρθένος ἔτεκε Θεὸν ἐνανθρωπήσαντα. Ἀστὴρ μηνύει· μάγοι προσκυνοῦσι· ποιμένες θαυμάζουσι, καὶ ἡ κτίσις ἀγάλλεται.

Ἦχος δ΄

Θεοτόκε Παρθένε, ἡ τεκοῦσα τὸν Σωτῆρα, ἀνέτρεψας τὴν πρώτην κατάραν τῆς Εὔας, ὅτι μήτηρ γέγονας τῆς εὐδοκίας τοῦ Πατρός, βαστάζουσα ἐν κόλποις Θεὸν Λόγον σαρκωθέντα. Οὐ φέρει τὸ μυστήριον ἔρευναν·[3] πίστει μόνῃ τοῦτο πάντες δοξάζομεν, κράζοντες μετὰ σοῦ καὶ λέγοντες· Ἀνερμήνευτε Κύριε, δόξα σοι.

Ἦχος δ΄

Δεῦτε ἀνυμνήσωμεν τὴν μητέρα τοῦ Σωτῆρος, τὴν μετὰ τόκον[4] πάλιν ὀφθεῖσαν[5] Παρθένον. Χαίροις, πόλις ἔμψυχε τοῦ Βασιλέως καὶ Θεοῦ, ἐν ᾗ Χριστὸς οἰκήσας, σωτηρίαν εἰργάσατο. Μετὰ τοῦ Γαβριὴλ ἀνυμνοῦμεν σε, μετὰ τῶν ποιμένων δοξάζομεν, κράζοντες· Θεοτόκε, πρέσβευε τῷ ἐκ σοῦ σαρκωθέντι, σωθῆναι ἡμᾶς.

Ἦχος β΄

Σήμερον ὁ Χριστὸς ἐν Βηθλεὲμ γεννᾶται ἐκ Παρθένου. Σήμερον ὁ ἄναρχος ἄρχεται καὶ ὁ Λόγος σαρκοῦται. Αἱ δυνάμεις τῶν οὐρανῶν ἀγάλλονται καὶ ἡ γῆ σὺν τοῖς ἀνθρώποις εὐφραίνεται. Οἱ μάγοι τὰ δῶρα προσφέρουσιν· οἱ ποιμένες τὸ θαῦμα κηρύττουσιν· ἡμεῖς δὲ ἀκαταπαύστως βοῶμεν· Δόξα ἐν ὑψίστοις Θεῷ, καὶ ἐπὶ γῆς εἰρήνη, ἐν ἀνθρώποις εὐδοκία.

---

[1] Στὴν ἀγκάλη. [2] Ἀκατανόητε. [3] Εἶναι τόσο μεγάλο μυστήριο ποὺ δὲν χωρεῖ ἔρευνα. [4] Μετὰ τὴ γέννηση. [5] Φανερωθεῖσαν.

Thy Nativity, O Christ our God, hath given rise to the light of knowledge in the world; for they that worshipped the stars did learn therefrom to worship Thee, O Sun of Justice, and to know that from the east of the Highest Thou didst come, O Lord, glory to Thee.

ΤΟ ΠΝΕΥΜΑ ΤΗΣ ΒΗΘΛΕΕΜ

ΠΡΟ τριάκοντα περίπου ἐτῶν ἐγίνετο λόγος εἰς ὁλόκληρον, σχεδόν, τὸν κόσμον διὰ «τὸ πνεῦμα τοῦ Λοκάρνο». Πρὸ ὀλίγων ἐτῶν εἶχεν ἐξέλθει αἱμόφυρτος ἡ Εὐρώπη ἐκ τοῦ πρώτου παγκοσμίου πολέμου. Ἐδίψα ὁ κόσμος δι' εἰρήνην ἀναφαίρετον καὶ βαθεῖαν. Ὅπως ὁ βαρέως ἀσθενήσας ἄνθρωπος καὶ μόλις διασωθεὶς «ὡς διὰ πυρὸς» ἐκ τοῦ κινδύνου, διψᾷ τὴν σταθερὰν ὑγείαν καὶ τὴν σωματικὴν εὐρωστίαν. Διὰ τοῦτο ὅλοι οἱ λαοὶ καὶ τὰ ἔθνη εἶχον ἐστραμμένα τὰ βλέμματα πρὸς τὸ ὀνειρῶδες Λοκάρνο, ἐκ τοῦ ὁποίου καὶ ἀνέμενον τὴν ἐπικράτησιν παγκοσμίου εἰρήνης. Καὶ ἡ χώρα μας, τότε, ἀντεπροσωπεύετο ἐκεῖ διὰ τοῦ Κέλλοκ. Φροῦδαι ὅμως ὑπῆρξαν αἱ ἐλπίδες καὶ προσδοκίαι τοῦ κόσμου. Τοῦ Λοκάρνο τὸ πνεῦμα διελύθη καὶ ἐξητμίσθη χωρὶς καμμίαν ἀπολύτως βοήθειαν νὰ προσφέρῃ εἰς τὸν κατάκοπον κόσμον, τὸν παλαιὸν καὶ τὸν νέον. Περίπου δὲ ὕστερον ἀπὸ δεκαπέντε ἔτη ἐξερράγη ὁ δεύτερος παγκόσμιος πόλεμος.

Δὲν προσπαθοῦμεν νὰ γράψωμεν ἱστορίαν. Ἁπλῶς ἐπιθυμοῦμεν νὰ ἀντλήσωμεν διδάγματα ἐκ τῆς ἱστορίας. Καὶ διὰ τοῦτο ἐρχόμεθα ἀμέσως εἰς «τὸ πνεῦμα τῆς Γενεύης». Ὅλοι ὁμιλοῦν σήμερον δι' αὐτό· ἢ μᾶλλον θὰ ἔπρεπε νὰ λεχθῇ: ὅλοι ὡμίλουν ἕως χθὲς ἀκόμη δι' αὐτό. Διότι τῆς Γενεύης τὸ πνεῦμα ὑπῆρξε, κατὰ τὸ μᾶλλον ἢ ἧττον, θνησιγενές. Ἀλλ' ἂς ἀναπολήσωμεν τί πρὸ πενταμήνου περίπου ἠσθανόμεθα ὅλοι ἡμεῖς οἱ ἀφελεῖς, οἱ θέλοντες νὰ φθάσωμεν εἰς τὴν εἰρήνην διὰ τῆς «εὐρυχώρου ὁδοῦ», εἰς τὴν ὁποίαν ὁδηγεῖ ἡ «πλατεῖα πύλη», καὶ ἀποστρεφόμενοι τὴν «τεθλιμμένην ὁδόν», εἰς τὴν ὁποίαν εἰσέρχεται κανεὶς διὰ τῆς «στενῆς πύλης». Τί ἠσθανόμεθα! Ὀλίγον ἔλειψε νὰ πιστεύσωμεν ὅτι ἡ Γενεύη προώρισται νὰ ἀποβῇ ὁ τόπος τῆς προσκυνήσεως τῆς πεινώσης καὶ διψώσης τὴν εἰρήνην ἀνθρωπότητος. Διατὶ δὲ αὐτὴ ἡ ὑπεραισιοδοξία; Μὰ διότι, ἁπλούστατα, ἡ Μόσχα ἐμειδία! Ἡ Μόσχα ἐμειδία . . . καὶ ἐλησμονήθησαν ἀκαριαίως τὰ δάκρυα, οἱ πόνοι, οἱ στόνοι τῶν ἑκατομμυρίων δούλων, νόμος τῶν ὁποίων εἶναι τὸ θέλημα τῆς Μόσχας. Καὶ ἐνομίσθη ὅτι τῆς Γενεύης τὸ πνεῦμα, ποὺ ὠφείλετο κυρίως εἰς τὰ ἐπίμονα μειδιάματα τῶν δημίων καὶ τῶν τυράννων ἑκατοντάδων ἑκατομμυρίων ἀνθρώπων, κατ' εἰκόνα Θεοῦ πλασθέντων, θὰ διαλύσῃ τοὺς φόβους καὶ τοὺς κινδύνους καὶ τοὺς πολέμους καὶ τὰς ἀκοὰς πολέμων, καὶ θὰ ἐγίνετο ὁ προάγγελος καθολικῆς βαθείας εἰρήνης.

Ὀλίγον ἔλειψε, πρὸ πενταμήνου περίπου, νὰ διαταχθῇ γενικὸς σημαιοστολισμὸς καὶ κανονιοβολισμοὶ χαιρετιστήριοι, χαρμόσυνοι νὰ ἀντηχήσουν εἰς τὰς πρωτευούσας τῶν ἐθνῶν καὶ χωρῶν ὁλοκλήρου τοῦ κόσμου . . . διότι τὸ πνεῦμα τῆς Γενεύης ἐπεφέρετο ὑπεράνω συμπάσης τῆς ἀνθρωπότητος. Καὶ ὀλίγον ἔλειψε νὰ πιστευθῇ ὅτι αἴρεται καὶ καταργεῖται τὸ σιδηροῦν παραπέτασμα. Διατὶ δὲ ὅλη αὐτὴ ἡ ὑπεραισιοδοξία; Μά, ἁπλούστατα, διότι «ὁ Σατανᾶς παρουσιάσθη ὡς ἄγγελος φωτός». Καὶ ἐπιστεύσαμεν, διότι δυστυχῶς . . . «τὰ νοήματα αὐτοῦ ἀγνοοῦμεν».

Τῆς Γενεύης τὸ πνεῦμα δὲν ἐπέζησεν οὔτε ὅσον τοῦ Λοκάρνο τὸ πνεῦμα. Καὶ ἐξακολουθεῖ ἡ ἀνθρωπότης νὰ ψηλαφῇ εἰς τὸ σκότος τῆς θεϊκῆς ἀγνωσίας, τὴν εἰρήνην ζητοῦσα καὶ τὴν εἰρήνην ποθοῦσα καὶ νοσταλγοῦσα.

Ὑπὸ τὸ κράτος τοῦ πόθου καὶ τῆς νοσταλγίας αὐτῆς θὰ ἑορτάσωμεν καὶ ἐφέτος τὴν Γέννησιν τοῦ Σωτῆρος τῆς ἀνθρωπότητος. Καὶ θὰ ἐνθυμηθῶμεν ὅλοι τὴν Βηθλεὲμ καὶ τὸ Σπήλαιον ὅπου «ὁ Λόγος σὰρξ ἐγένετο καὶ ἐσκήνωσεν ἐν ἡμῖν». Διατί; Διὰ νὰ μᾶς ὑπενθυμίσῃ ὅτι «ἐξ ἑνὸς αἵματος» ἐποιήθη δι' Αὐτοῦ «πᾶν γένος ἀνθρώπων κατοικεῖν ἐπὶ πᾶν τὸ πρόσωπον τῆς γῆς». Καὶ νὰ μᾶς ἀφήσῃ ἱερὰν παρακαταθήκην τοῦτο: «Καθὼς θέλετε ἵνα ποιῶσιν ὑμῖν οἱ ἄνθρωποι, καὶ ὑμεῖς ποιεῖτε αὐτοῖς ὁμοίως». Τὸ πνεῦμα τῆς Βηθλεέμ. Μόνον αὐτὸ εἰμπορεῖ νὰ σβύσῃ τὴν δίψαν τῆς ἀνθρωπότητος διὰ τὴν εἰρήνην. Διότι αὐτὸ τὸ ἐδημιούργησεν «ἡ Ὁδὸς καὶ ἡ Ἀλήθεια καὶ ἡ Ζωή», ὁ «χθὲς καὶ σήμερον ὁ Αὐτὸς καὶ εἰς τοὺς αἰῶνας» Ἰησοῦς Χριστός, ὁ Σωτὴρ ἡμῶν. Ἐκεῖνος, περὶ τοῦ Ὁποίου ἐλέχθη ὑπὸ ἀνθρώπων ἀφελῶν καὶ ἁπλοϊκῶν «οὐδέποτε ἐλάλησεν ἄνθρωπος, ὡς Οὗτος ὁ ἄνθρωπος», καὶ ὁ Ὁποῖος Μόνος ἐπὶ τοῦ ἁμαρτωλοῦ πλανήτου μας ἠδυνήθη νὰ εἴπῃ: «Τίς με ἐλέγχει περὶ ἁμαρτίας». Ὅπως κατήντησαν σήμερον τοῦ κόσμου τὰ πράγματα δύο μόνον ὁδοὶ ἀπομένουν δι' ὅλην τὴν ἀνθρωπότητα: ὁ εἷς ὁδηγεῖ εἰς τὴν Βηθλεέμ, ὁ δὲ ἕτερος εἰς τὴν Μόσχαν. Στενὸς εἶναι ὁ δρόμος ποὺ ἄγει εἰς τὴν Βηθλεέμ, ἐνῷ εἶναι πλατὺς καὶ εὐρύχωρος ὁ ὁδηγῶν εἰς τὴν Μόσχαν. Ἀλλ' ὁ δρόμος τῆς Βηθλεὲμ μᾶς ὑπόσχεται καὶ μᾶς φέρει εἰς τὴν σωτηρίαν, εἰς Ἐκεῖνον, ποὺ εἶναι καὶ τώρα καὶ θὰ εἶναι πάντοτε μαζύ μας, ὅπως ἦτο πρὸ 1955 ἐτῶν μαζὺ μὲ τοὺς ἐκλεκτούς Του, τοὺς συνειδητοὺς ὀπαδούς Του· ἐνῷ ὁ δρόμος τῆς Μόσχας ὑπόσχεται νὰ μᾶς ὁδηγήσῃ εἰς τὸν ἐπίγειον παράδεισον διὰ νὰ μᾶς ἐλκύσῃ, μᾶς φέρῃ ὅμως εἰς τὴν ἀπέραντον μάνδραν τῶν ἑκατομμυρίων αἰχμαλώτων του, «ἔνθα ἐστι», καὶ δὴ μὲ τὸ παραπάνω, «πόνος, λύπη καὶ στεναγμός». Καὶ τὰ δύο ὡς ἄνω βιώματα ἐδοκιμάσθησαν καὶ ὑπάρχουν εἰς τὰς ἡμέρας μας. Τὸ βίωμα τῆς ὁδοῦ τῆς Βηθλεὲμ ἐδοκιμάσθη ἀπὸ ἄτομα μέχρι τοῦδε. Καὶ εὑρέθη καὶ ἀπεδείχθη ὅ,τι νοσταλγεῖ καὶ ποθεῖ ἡ καρδία

CHRISTMAS AT WORK

By the Rev. ANTHONY M. CONIARIS
Minneapolis, Minn.

WHEN Dr. Robert Oppenheimer, who supervised the creation of the first atomic bomb, appeared before a Congressional Committee, he was asked if there was any defense against the weapon. "Certainly," the great physicist replied confidently.

"And that is . . . ?"

Dr. Oppenheimer looked over the hushed, expectant audience, then whispered into the microphone:

"Peace."

Peace is the only defense against the atomic bomb and against utter destruction. Without peace we cannot survive. Peace is not unrealistic or idealistic as the scoffers say. It is the only answer. It is either peace or destruction. And peace is the message of Christmas. "Glory to God in the highest," say the angels, "and on earth peace, good will toward men."

"Peace I leave with you," said Christ. "My peace I give to you; not as the world gives do I give to you."

This is the peace which the world craves today. In Christmas of 1950 there appeared in the Minneapolis Tribune a letter written by the members of a 9th grade church school class. It was sent to the United Nations delegates, the President of the United States, and the Chinese Communist Committee. Here is part of that letter:

"Honorable Sirs:

Remember us.

We are the generation of children who have never known peace. We wish to speak to you for the millions of boys and girls who long for peace. Listen — don't you hear our cries?

Can't you forget your grievances and just decide among yourselves to make this a happy world for the children? That ought to keep everyone busy for a long time to come.

Can't we let the babies born now, grow up well-cared for, with enough to eat, happy in their families, none going off to war, none being bombed, none starving, none frightened?

Please remember the children while you are deciding whether or not to destroy the world!

Please keep talking until you find some way to agree. If the scientists are right, that no one can win another war, that there is no real defense, why don't you try something else besides war?

Please remember the children everywhere. We are praying for you. We are praying for a Christmas present for the whole world — permanent peace."

And peace is the message of Christmas, a message that can become reality. Some of you have no doubt read Alexander Woolcott's famous true story from the First World War. There was a grim stalemate in no man's land between the two opposing trenches. Then came Christmas Eve, and during a lull in the bombardment the Americans could hear the Germans singing a familiar, universal Christmas carol. The Americans joined in, and across the desolation of barbed wire their voices blended. The Americans sang and the Germans answered. Then one man, under a white flag, ventured into no man's land. An enemy soldier met him half-way. There they arranged a truce for Christmas day; and the next morning saw that strange spectacle of thousands of men whose business it was to kill each other, showing each other photographs from home, acting like friends. The high command had nothing to do with that! That was Christmas at work! Gentle season this Christmas, but give it half a chance and it rips the guns from men's hands and the hatred from their hearts and puts a song on their lips.

At Christmas we catch, for a little while, the spirit of Christ. Good will and generosity become our mood. We send forth friendliness, and friendliness comes back to us. We forgive and find ourselves forgiven. We generate a little good will and behold there is good will everywhere.

Christmas is a time when we see the Light. It suspends our selfishness and fears and hates and makes us all brothers, be it only for a day. No man must be hungry or homeless on this day, no child forlorn, no heart forsaken. We must be brothers, all as children of the one Father. On this day peace must reign among individuals and nations.

But why only for one day? Why forget Christmas after Christmas? Why hide Him in the attic together with the figurines of Mary and Joseph? Why not adore Him every day of the year? Why not let Him grow out of the manger? Why not let Him become

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καὶ ἡ ψυχὴ τοῦ ἀνθρώπου. Ἀλλὰ τὸ βίωμα τῆς ὁδοῦ πρὸς τὴν Μόσχαν καὶ αὐτὸ ἐδοκιμάσθη καὶ δοκιμάζεται ἀπὸ τὰ ἑκατομμύρια, τὰ ὁποῖα διὰ νὰ τὰ συγκρατήσῃ εἰς τὰς ἀγκάλας της εἶναι ὑποχρεωμένη σιδηροῦν τεῖχος νὰ διατηρῇ καὶ στρατιὰς μυριάδων πανόπλων νὰ συντηρῇ.

Τὸ πνεῦμα τῆς Βηθλεὲμ καὶ τὸ πνεῦμα τῆς Μόσχας. Μεταξὺ τῶν δύο προσκαλεῖται νὰ ἐκλέξῃ ὁ ἐναπομείνας ἐλεύθερος καὶ ἀνεξάρτητος κόσμος. Φαίνεται δὲ ὅτι εἶναι τοσαύτη ἡ ἄπειρος καὶ ἀνεξιχνίαστος στοργὴ καὶ ἀγάπη τοῦ Ἐπουρανίου κοινοῦ μας Πατρὸς πρὸς ἡμᾶς, ὥστε ὁδηγεῖ, διὰ τῆς Πανσόφου Αὐτοῦ Προνοίας, τοῦ κόσμου τὰ πράγματα κατὰ τρόπον τοιοῦτον, ὥστε ἑκόντες ἄκοντες νὰ ἐκδηλώνωμεν τὴν προτίμησίν μας ὑπὲρ τοῦ ἑνὸς ἐκ τῶν δύο τούτων πνευμάτων.

ΤΟ ΑΣΤΡΟ ΤΗΣ ΒΗΘΛΕΕΜ

Ὑπὸ τοῦ Αἰδ. Α. ΜΑΥΡΟΜΑΡΑ, Οἰκονόμου
Halifax, N. S.

Ο ΜΑΤΘΑΙΟΣ εἶναι ὁ μόνος ἀπὸ τοὺς Εὐαγγελιστάς, ποὺ μᾶς διέσωσε στὸ Εὐαγγέλιό του τὴ διήγησι τῆς ἐπισκέψεως τῶν Μάγων. Αὕτη εἶναι σὲ ὅλους γνωστή, γιατὶ κάθε χρόνο τὴν ἀκοῦμε στὴν Ἐκκλησία μας τὰ Χριστούγεννα. «Τοῦ δὲ Ἰησοῦ γεννηθέντος ἐν Βηθλεὲμ τῆς Ἰουδαίας ἐν ἡμέραις Ἡρώδου τοῦ Βασιλέως, ἰδοὺ Μάγοι ἀπὸ ἀνατολῶν...» (Ματθ. β' 1).

Ἀπὸ κάποιο ἄγνωστο τόπο τῆς Ἀνατολῆς, ἴσως ἀπὸ τὴν Περσία καὶ τὴ Μηδία, ἴσως ἀπὸ τὴν Ἀραβία, ξεκίνησαν πρὶν 1955 χρόνια μερικοὶ ἄνθρωποι σοφοί, ποὺ ἄλλοι τοὺς ἀναβιβάζουν σὲ δώδεκα καὶ ἄλλοι τοὺς περιορίζουν μονάχα σὲ τρεῖς. Ἕνας Ἄγγλος ἱστορικὸς μάλιστα λέγει καὶ τὰ ὀνόματά των. Κατ' αὐτὸν ἐλέγοντο: Μελχιώρ, Γασπὰρ καὶ Βαλτάσαρ.

Ἡ λέξις «Μάγοι» εἶναι ἀσαφὴς καὶ ἀόριστη. Δὲν πρόκειται γιὰ ἰδιαίτερη κοινωνικὴ τάξι, οὔτε γιὰ βασιλεῖς, ὅπως θέλουν μερικοί. Ἦσαν ἀστρολόγοι. Τὸ ἔργο τους ἦτο νὰ παρακολουθοῦν στὴν πορεία καὶ καὶ στὰς κινήσεις τῶν ἀστέρων τὴν τύχη τῶν ἀνθρώπων. Ἦταν οἱ Ἀστρονόμοι τῆς ἐποχῆς ἐκείνης. Ἡ ἐμφάνισις λοιπὸν ἑνὸς νέου ἀστέρος στὸ στερέωμα δὲν ἦτο δυνατὸν νὰ μὴ παρατηρηθῇ ἀπὸ αὐτούς. Κατάλαβαν ἀμέσως ὅτι αὐτὸ τὸ Ἄστρο ἦταν σημάδι γιὰ κάποιο πολὺ σπουδαῖο γεγονὸς καὶ ὅτι ἔφερε τὴν ἀγγελίαν τοῦ ἐρχομοῦ τοῦ Λυτρωτοῦ. Ἀμέσως ξεκινοῦν γιὰ νὰ βροῦν καὶ νὰ προσκυνήσουν τὸν Νέον Βασιλέα μὲ ὁδηγὸ τὸν Ἀστέρα αὐτόν. Μετὰ τὴν περιπέτειά τους μὲ τὸν Ἡρώδη, φθάνουν στὸ σπήλαιο τῆς Βηθλεὲμ γιὰ νὰ εὕρουν τὸν ἀρτιγέννητο Βασιλέα Χριστὸ καὶ νὰ Τοῦ προσφέρουν τὰ δῶρα τῆς εὐγνωμοσύνης καὶ λατρείας των. . . .

Οἱ Μάγοι εἶναι οἱ πρῶτοι ἀστρονόμοι, ποὺ μὲ ὁδηγὸ τὸ «Ἄστρο τῆς Βηθλεὲμ» ἔκαμψαν τὸ γόνυ μπροστὰ στὴ Φάτνη τοῦ Χριστοῦ. Ἔκτοτε ὅλοι σχεδὸν οἱ ἀστρονόμοι τοῦ κόσμου ἀκολουθοῦν τὰ βήματά τους. Ἡ ἀστρονομία εἶναι μία ἐπιστήμη, ποὺ περισσότερο ἀπὸ κάθε ἄλλη, ὁδηγεῖ στὸ Δημιουργό. Ὁ Compton τὴν ὀνομάζει «ἡ πρώτη τῶν ἐπιστημῶν». Σπάνια συναντᾷ κανεὶς ἀστρονόμο, ποὺ νὰ μὴν εἶναι εὐσεβὴς καὶ νὰ μὴν πιστεύῃ σὲ Θεόν. Ὁ καθηγητὴς τοῦ Πανεπιστημίου Ἀθηνῶν κ. Σ. Πλακίδης, εἰς διάλεξίν του, ἔλεγεν: «Οὐδεμία ἐπιτρέπεται ἀμφιβολία περὶ τοῦ ὅτι ὄντως συνέβη ἐξαιρετικόν τι ἀστρονομικὸν φαινόμενον κατὰ τὴν Γέννησιν, ὅπως καὶ κατὰ τὴν Σταύρωσιν τοῦ Χριστοῦ. Ἡ ἐξιστόρισις τοῦ γεγονότος τούτου . . . εἶναι ἀναμφισβήτητος ἱστορικὴ ἀφήγησις πραγματικότητος...». Τὰ ἴδια δυνάμεθα νὰ ποῦμε καὶ διὰ τὸν ἄλλον διακεκριμένον Ἕλληνα ἀστρονόμον, καθηγητὴν Δ. Αἰγινίτην. Ὁ Kepler, πρῶτος αὐτός, μὲ τὶς ἀστρονομικὲς παρατηρήσεις του, ἀπέδειξε τὴν ἀλήθειαν τῆς ἐμφανίσεως τοῦ «Ἄστρου τῆς Βηθλεέμ». Ἔψαλε τὴν Θείαν σοφίαν ὡς ἑξῆς: «Πόσον ὁ Θεός μας εἶναι μεγάλος! Πόσον ἄπειρος εἶναι ἡ δύναμις τῆς σοφίας Του! Δοξολογήσατέ Τον μὲ τὴν γλῶσσαν σας, ὦ οὐρανὲ καὶ γῆ, ὦ ἥλιε, σελήνη καὶ σεῖς ἄστρα. Καὶ ἡ ψυχή μου ἐπίσης ἂς ψάλλῃ τὸν αἶνον τοῦ Κυρίου, τοῦ Δημιουργοῦ, ὡς τὴν τελευταίαν μου πνοήν! Σ' Αὐτὸν ἀνήκει τιμὴ καὶ δόξα εἰς τοὺς αἰῶνας». Τί νὰ εἴπωμεν διὰ τὸν Κοπέρνικο, τὸν James Jeans, τὸν A. Eddington καὶ τόσους ἄλλους, ποὺ τοὺς παρερχόμεθα, ἀναφέροντας μόνον τὰ ὀνόματά των, γιὰ νὰ σταματήσωμεν τέλος μπροστὰ στὴν ἐπιγραφὴ τοῦ τάφου τοῦ πιὸ μεγάλου ἴσως ἀστρονόμου, τοῦ περιφήμου Newton: «Ἐδῶ κεῖται ὁ Ἰσαὰκ Νεύτων ... ὁ ἀκούραστος καὶ μεγαλοφυὴς καὶ πιστὸς ἐρευνητὴς τῆς φύσεως, τῆς ἱστορίας καὶ τῆς Ἁγίας Γραφῆς. Μὲ τὴν σοφίαν του ἀπέδειξε τὸ ὑπέροχον μεγαλεῖον τοῦ Θεοῦ καὶ μὲ τὴν ζωήν του ἐξέφρασε τὴν εὐαγγελικὴν ἁπλότητα».

Ὅλοι αὐτοὶ οἱ ἐπιστήμονες τοῦ Οὐρανοῦ εἶναι φωτεινὰ ἀστέρια, ποὺ λάμπουν στὸ πνευματικὸ στερέωμα, δείχνοντας καὶ σὲ μᾶς τὸ φῶς. Ἀνάμεσά τους διακρίνεται ξέχωρο γιὰ τὴ λάμψι του τὸ Ἄστρο τῆς Βηθλεέμ, ποὺ συμβολίζει τὸν Χριστόν. Καθένας, ἂν σηκώσῃ τὰ μάτια στὸν ἔναστρο οὐρανό, θὰ ἀνακαλύψῃ μέσα σὲ ἑκατομμύρια ἀστέρια τὸ Ἄστρο τῆς Βηθλεέμ. Εἶναι αὐτό, ποὺ μὲ τὰ δημιουργήματά του μᾶς δείχνει τὸ δρόμο πρὸς τὸν Δημιουργό μας καὶ μᾶς φέρνει μπροστὰ στὴ Φάτνη γιὰ νὰ βροῦμε κοντὰ στὴ Γέννησι τοῦ Σωτῆρος Χριστοῦ τὴν ΑΝΑΓΕΝΝΗΣΙ.

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for you the Savior, the Great Leader, the Wise Teacher, the Bearer of Burdens, the Giver of Life? Why not seize and hold and perpetuate Christmas? Why not make it a life instead of a single day? If it works so well at Christmas, it will work wonders during the rest of the year.

ΧΡΙΣΤΟΥΓΕΝΝΙΑΤΙΚΑΙ ΣΚΕΨΕΙΣ

Ὑπὸ Γ. Λ. ΧΡΙΣΤΟΔΟΥΛΑΡΗ
Savannah, Ga.

«Καὶ ἰδοὺ ἡ Παρθένος ἐν γαστρὶ ἕξει καὶ τέξεται υἱὸν καὶ καλέσουσι τὸ ὄνομα αὐτοῦ Ἐμμανουήλ».

ΜΕ τὰ λόγια αὐτὰ ὁ Προφήτης Ἡσαΐας, ὀκτακόσια χρόνια προτοῦ γεννηθῇ ὁ Χριστός, προλέγει τὴν γέννησίν Του. Ἡ δύναμις ἐκείνη, ποὺ κάμνει ἱκανὸν τὸν Προφήτην αὐτὸν νὰ βλέπῃ αὐτό, ποὺ θὰ συμβῇ στὸ βάθος ὀκτὼ αἰώνων, εἶναι ἡ δύναμις τοῦ Ἁγίου Πνεύματος. Τὸ Ἅγιον Πνεῦμα εἶναι ἡ πηγὴ ἀπὸ ὅπου ὄχι μόνον ὁ Ἡσαΐας, ἀλλὰ καὶ οἱ γίγαντες ἐκεῖνοι, ποὺ ὀνομάζονται Δαυΐδ, Ἠλίας, Ἰεζεκιήλ, Ἱερεμίας καὶ λοιποί, ἤντλησαν τὴν δύναμίν των. Οἱ ἄνθρωποι αὐτοὶ ἐπεκοινώνησαν μὲ τὸ ζωντανὸν πνεῦμα, τὸ ὁποῖον ἐπρόβαλε μέσα εἰς τὴν σκέψιν των σὰν σὲ πανὶ διάφανο τὸ μέλλον. Σχετικῶς μὲ τὴν θείαν σάρκωσιν τοῦ Υἱοῦ καὶ Λόγου τοῦ Θεοῦ ἐπροφήτευσαν ὁ Μιχαίας τὴν ἐν Βηθλεὲμ γέννησίν Του, ὁ Ὡσιὲ τὴν εἰς Αἴγυπτον φυγὴν καὶ ἐπιστροφήν Του, ὁ Δαυΐδ τὴν προσκύνησιν τῶν Μάγων, καὶ ὁ Δανιὴλ τὴν χρονολίαν τῶν ἱστορικῶν συμβάντων.

Κατὰ τὰ ὑπὸ τῶν προφητῶν τούτων προλεχθέντα, ἦλθεν ὁ Κύριος ἐπὶ τῆς γῆς εἰς τὴν πλέον κατάλληλον διὰ τὸ ἔργον Του ἱστορικὴν ἐποχήν. Ὁ πολυθεϊσμὸς εἶχεν ἐπιφέρει τὴν καταστροφὴν τοῦ πολιτισμοῦ. Ἡ κοσμοκρατορία τῆς Ρώμης ἦτο τὸ ἀντίθετον τῆς ἀληθείας, διότι κατεπίεζε τὸ ἀνθρώπινον πνεῦμα, τὴν θρησκείαν, τὴν ἐπιστήμην, τὴν τέχνην, καὶ ἐθεοποίησε τὴν πολιτικὴν δύναμιν. Τὸ πᾶν εἰς νάρκωσιν. Τὸ πνεῦμα, ἡ σκέψις, ἡ θέλησις, ὑπὸ τὴν πτέρναν τῶν Ρωμαίων αὐτοκρατόρων. Τὴν στιγμὴν αὐτὴν τὸ ἄστρον τῆς Βηθλεὲμ ἤνοιξε τὸν δρόμον πρὸς τὴν ἀλήθειαν, πρὸς τὴν ζωήν.

Σημεῖα ὑπερκόσμια συνοδεύουν τὸν ἐρχομὸν τοῦ Σωτῆρος τὸ βράδυ τῆς γεννήσεως. Ὁ ἕναστρος οὐρανὸς εἰς ὅλην του τὴν ὡραιότητα. Ἄγγελοι τοῦ Θεοῦ ἀνήγγελον τὸ ὑπερκόσμιον τοῦτο γεγονός. Ἄστρον ἐξαιρετικοῦ μεγέθους καὶ λαμπρότητος ἀνεφάνη εἰς τὸν οὐρανόν, ἀκριβῶς ἄνωθεν τῆς φάτνης, ὅπου ἐγεννήθη ὁ Υἱὸς τοῦ Θεοῦ. Οἱ ἀγραυλοῦντες ἐκεῖ κάπου ποιμένες προβάτων, βλέποντες τὰ ὑπερκόσμια ἐκεῖνα σημεῖα, προσέρχονται πρῶτοι εὐλαβεῖς προσκυνηταὶ τοῦ Θείου Βρέφους.

Χριστούγεννα! Θεωρεῖται ἡ ἀκρόπολις τῶν ἑορτῶν καὶ πανηγύρεων. Ὁ Χριστὸς διὰ τῆς ζωῆς Του ἤνοιξε τὴν μεγάλην λεωφόρον τῶν ὑψηλῶν ἰδεῶν τοῦ Χριστιανισμοῦ, τὰ ὁποῖα εἶναι τὰ μόνα, ἐπάνω εἰς τὰ ὁποῖα στηριζόμενος ὁ κόσμος θὰ δυνηθῇ νὰ ζήσῃ ἐν βαθείᾳ εἰρήνῃ καὶ πνευματικῇ προόδῳ. Ἡ γέννησις τοῦ Χριστοῦ ἐσημείωσε τὴν γέννησιν μιᾶς νέας ζωῆς, διότι διὰ τοῦ Χριστοῦ ἐπῆλθεν ἡ γαλήνη καὶ ἡ ψυχικὴ σωτηρία τῶν ἀνθρώπων καὶ ὁ ἐξευγενισμὸς τοῦ κόσμου.

Ἡ ζωὴ τοῦ Χριστοῦ ἐπὶ τῆς γῆς ὑπῆρξεν ἡ ἐνσάρκωσις τῆς ἀληθείας, τοῦ ἀγαθοῦ, τοῦ ὡραίου. Τί δὲν λέγει, ὅταν ἡ γλυκειά Του φωνὴ ὁμιλῇ ἔτσι: «Ἐγὼ εἰμὶ τὸ φῶς τοῦ κόσμου. Ὁ ἀκολουθῶν ἐμὲ οὐ μὴ περιπατήσῃ ἐν τῇ σκοτίᾳ, ἀλλ' ἕξει τὸ φῶς τῆς ζωῆς».

Ἡ ὅλη ζωὴ τοῦ Χριστοῦ μᾶς διδάσκει νὰ πιστεύωμεν, νὰ ἀγαπῶμεν, νὰ περιπατῶμεν ἐν ἐλπίδι. Διότι ὑπάρχει πέραν ἀπὸ αὐτὴν τὴν γῆν κόσμος ψυχῶν, μιὰ ζωὴ περισσότερον τελεία. Λέγει: «Τὸν ξέρω ἐγὼ αὐτὸν τὸν κόσμο. Ἀπὸ ἐκεῖ ἔρχομαι καὶ θὰ σᾶς ὁδηγήσω καὶ σᾶς ἐκεῖ. Ἀλλὰ δὲν ἀρκεῖ μόνον νὰ τὸν ποθῆτε. Διὰ νὰ φθάσετε εἰς ἐκείνην τὴν ζωήν, πρέπει νὰ ἀρχίσετε νὰ τὴν πραγματοποιῆτε ἐδῶ κάτω, πρῶτα ἐντὸς τοῦ ἑαυτοῦ σας καὶ ἔπειτα μέσα στὴν ἀνθρωπότητα. Μὲ ποῖον μέσον; Μὲ τὴν ἀγάπην καὶ τὴν ἐνεργὸν φιλανθρωπίαν». Πόσον ἐλαφρώνει ἡ ψυχὴ τοῦ ἀνθρώπου ὅταν διαβάζῃ καὶ ἀκούῃ τοὺς λόγους τοῦ Χριστοῦ! Ἐμπνέεται καὶ μεταφέρεται εἰς κόσμους ὡραίους, γεμάτους ἀπὸ ὑπερκόσμιον χάριν.

CHRISTMAS PRAYER

O Lord, my God and Master, Jesus Christ,
Who was born this day many years ago in a
Tiny manger in the city of Bethlehem, help
Us to be humble, as You have shown us,
Through Your most Holy Birth, and through
Your daily living. May we be blessed with
Love, Hope, Faith and Humility; for these
Are the gifts which You have bestowed
Upon us. May we keep these sacred,
Especially at this time, when we celebrate
Your birthday.
May Your Radiant Holy Light shine upon
Us always. May it guide us through all
The days of our lives, and may its
Shining rays lead us to life everlasting.

GEORGE J. MAKRIS Lowell, Mass.

CHURCH ARCHITECTURAL REVIEW

ST. SPYRIDON GREEK ORTHODOX CHURCH AND COMMUNITY CENTER, WORCESTER, MASS.

By CHRISTOPHER P. KANTIANIS, Architect
Springfield, Mass.

Under the title "Church Architectural Review" we shall publish periodically articles dealing with the outstandingly beautiful designs of our churches in America. The objective of these articles is to acquaint our people with the Greek Orthodox architectural accomplishments and our efforts in reviving the Byzantine style in this country. The author of the first article of this series is Mr. Christopher Kantianis, the noted Greek-American Architect of the Greek Orthodox Church of Worcester, Mass.

BY any standards, the "St. Spyridon" is not one of our largest church buildings, its construction cost amounting to approximately $300,000. Without the Community Center, the total cost of the project completed did not exceed $450,000. The size of the Parish does not exceed 400 and, as compared with many of our Greek Orthodox Communities, is comparatively a small one or, at the most, a medium one.

What makes the "St. Spyridon" Church outstanding and commendable, therefore, is the consistency and diligence of the co-operation of its parishioners over a long period of time. The Church Building itself is the result and constitutes but the visible and rather obvious of accomplishments of this truly dedicated and inspired Community.

Having had the fortunate trust of carrying out the Plans of this Community, I cannot help but feel humble in the extreme in presenting them here, the first in this series. I pray that this Architectural presentation will not, in any way, detract from the exemplary achievements of the Worcester Greek Orthodox Community and their inspiring value to the rest of us.

Historical Outline

The construction of the Church began in October 24, 1950, and the laying of the cornerstone was held on May 13, 1951. The "Anoixithyria" were held on Palm Sunday, April 13, 1952, and the Official Dedication on May 30, 1954, following a week of fitting activities and celebrations. Thusly, in less than four years, in spite of war conditions and other difficulties, the edifice was thoroughly completed without any mortgage or obligation.

The Board of Directors, the Building Fund Committee, the Pastor, the Architect together with the Crafstmen, Builders and Artists formed a team that left very little to be wished for and the final product of their united efforts, the "St. Spyridon" Church, reflects, above all else, the beauty and dignity of this attained harmony. Rev. Athanasios Rizos was, in all respects, a real and inspiring Father. Mr. George Tsangarelis, President of the Board of Directors, and Mr. Theodore Tonna, Chairman of the Building Fund Committee, were dedicated and worthy leaders of the highest calling, Messrs. Angelos Cotsidas, Ernest Anderson, John and Charles Kotsilibas, Dennis Tavlas, Nicholas Drapos, George Alexander, John Alexander, Constantine Bokols, John Lawrence, and John Pialtos, members of the Board of Directors and the Building Fund Committee were diligent workers of the Vine. Peter Bell, legal advisor, Charles Fourkas, auditor, and John Tsouros, treasurer, contributed unselfishly and generously, also.

Exterior

The design approach was to draw abundantly from the great Byzantine tradition with every effort bent on its adaptation and conformity to the conditions and circumstances, as well as the technological developments of our present environment. The "open" character of the neighborhood, with Elm Park across Russel Street, was variously enhanced; simplicity of outline and detail was sought; color of roof tile, brick walls, gunnite dome, stone, marble, colored glass and mosaics, liberal incorporation of green shrubs, stainless steel letters were selected in order to produce the effect desired and always in accordance with the rather limited budget. The Main Entrance Arch was relied upon to focus a maximum of interest and attention. Here the traditional Byzantine conservatism of a very subdued exterior was boldly reversed and all the available media were marshalled in the effort to draw the religiosity of the Church out to the street and the general public. Color, in all forms, light-

ing, glass, tracery, mosaics, symbolism and inscriptions were incorporated in generous quantities to achieve the sought-after objective of informing our diversified public, at a glance, of our message.

Interior

The interior is divided into three parts, traditionally, the Narthex, the Nave, and the Sanctuary.

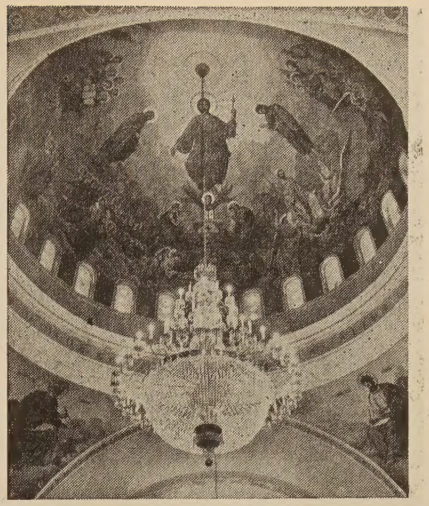
The Narthex is separated from the Nave by glass entirely, including the doors, thus making it possible to partake of the Liturgy and yet effording the required privacy and dignity. Two counters and candle stands, all of Carrara marble, are well appointed to afford the maximum of service and circulation and the minimum of commotion. The three pairs of glass doors, leading to the side aisles and center, are facilitating orderly and dignified entrance, in keeping with the inscription, "How Amiable Are Thy Tabernacles, O Lord of Hosts."

The Nave is long, flanked by two side aisles, separated from the Nave by arches and leading to the raised Soleas with the Dome overhead. The Nave, thusly, has been adopted to the need for pews and a seated congregation. The visual and acoustic problems created by this innovation, necessitate a departure from the traditional Square Plan with the Dome in the center. Full use of the long perspective with its rhythmic repetitions or arches, stained glass windows and pews was made by treatment and decorations, lighting and floor design.

The Nave seats 400 people, while the two aisles provide spacious capacity for excess seating. The two Transepts seat 120 and the Balcony, above the Narthex, seats another 100, bringing the total permanent seating capacity to 620. The total excess capacity is over 1,000 persons.

The Nave and the two side aisles lead to the Soleas, elevated by two steps, directly under the Dome, and the center of the two Transepts. It is on this Soleas that the liturgical appointments are located in a unique and novel arrangement that marks the Architect's greatest contribution to our

THE EXTERIOR OF ST. SPYRIDON GREEK ORTHODOX CHURCH
WORCESTER, MASS.



THE BEAUTIFUL DOME OF
ST. SPYRIDON CHURCH

Church's modern adaptation. The entire composition is formed in a flawless terrazzo white mold that provides a neat, dignified and inspiring setting.

Directly under the great chandelier and the Dome, set in a semi-circular projecting space of the Soleas, is a 12-foot Double-Headed Eagle in colored terrazzo, the symbol of the Christianity of the Byzantine Empire, preaching the Gospel to all peoples, East and West. The eagle, the great chandelier and the 65-foot high Dome form a vertical shaft of light and splendor lifting one to the eternal glory of Jesus Christ, seated on His throne and facing the congregation above the Last Judgment, with His Virgin Mother on His right and St. John the Baptist on His left. The inscription from the Gospel of St. John, 4:24, "God is Spirit and they that worship Him must worship Him in Spirit and in truth," and the four Evangelists in the pendentives formed by the vaults' intersecting with the Dome form the supporting podium to this uplifting scene.

By further setting elevated seating platforms on the right and left transepts, by continuing the three steps of the Sanctuary completely to encompass the Soleas and by ballancing the Pulpit on the left with the Bishop's Throne and Cantor's Lenctern and Stalls on the right, the total focus of the Cross

THE NAVE OF ST. SPYRIDON CHURCH

Plan is gathered and climaxed on the Soleas and through the Soleas to the Iconostasis and the Altar.

The Iconostasis or Sanctuary Screen is perhaps the most exquisite and successful appointment in the Church. Here the traditional "Barrier" between Nave and Sanctuary has been boldly treated to attain the qualities inherent in the gateway to the Holy of Holies; an obstacle to the full participation of the Orthodox congregation has thusly been removed. It has been kept as low as possible, without the overloading of tier upon tier and Icon upon Icon until it reached the ceiling and formed an obstinate and deliberate "Iron Curtain"; this allows full visibility of the Sanctuary Apse with the Platitera Mosaic in the distance, giving us the depth and perspective vital to religious contemplation. It has been opened wide by means of the tracery and the widening of the "Beautiful Gate," through which the Altar is to be seen in full and splendid view.

The artists Triantafillou and Marris deserve an encomium for their considerable contribution in this rather stagnant field of Church decoration and Icon painting; they formed a most needed combine in order to carry their commission through expeditiously and satisfactorily. Their interpretation of the difficult subject has terminated a burning debate between the two extremes of old, unadulterated Byzantine and the exponents of unbecoming Renaissance.

Recognition

The "St. Spyridon" has received exceedingly wide-spread recognition, locally, nationally and even internationally. The Worcester Evening Gasette and other local newspapers published numerous pictures and flattering descriptions as well as inspired editorials. Ornaments and calendars bearing the "St. Spyridon" Church picture are in circulation by commercial firms outside the Greek Community, and it has truly been a landmark since its dedication. The Montecatini Marble Magazine of Sacred Art, published in Rome, Italy, included pictures of the Iconostasis, the Pulpit, the Bishop's Throne, and a large detail of marble used in the "St. Spyridon" Church. The Athenian dailies "Estia," "Athenaike" and others featured the picture of "St. Spyridon" and illustrated articles dealing with the progress of the Greek people in the United States. The Encyclopaedia Britannica, in its 1955 Edition or "The Book of the Year," in a rare gesture, carried an illustration of the "St. Spyridon" under the heading of the State of Massachusetts, with the reference: "One of the finest examples of Byzantine Architecture in the United States."

ΕΠΙ ΤΑΙΣ ΕΟΡΤΑΙΣ ΤΩΝ ΧΡΙΣΤΟΥΓΕΝΝΩΝ
Ἡ Διεύθυνσις τοῦ «Ὀρθοδόξου Παρατηρητοῦ»
καὶ οἱ συνεργαζόμενοι εἰς αὐτὸν
Εὔχονται
Εἰς τοὺς ἀγαπητοὺς ἀναγνώστας
Τὰς Καλλιτέρας τῶν Εὐχῶν.

OUTSTANDING GREEK-AMERICANS

Εἴμεθα ὅλοι ὑπερήφανοι διὰ τὴν νέαν μας γενεάν. Ὁ Ἕλλην μετανάστης διὰ κόπων πολλῶν καὶ ἀγώνων οὐχὶ μικρῶν, βοηθούμενος δὲ πάντοτε ἀπὸ τὴν Ἑλληνίδα σύζυγόν του, ἐπέτυχεν, ἐκτὸς τῆς οἰκονομικῆς του ἀνδρώσεως, νὰ δώσῃ εἰς τὴν χώραν αὐτὴν ἐκλεκτὰ τέκνα. Πληροφορούμεθα καθημερινῶς μὲ ὑπερηφάνειαν τὰς προόδους τῶν νεαρῶν αὐτῶν βλαστῶν τῆς ὁμογενείας, οἵτινες συνεχίζοντες τὴν παράδοσιν τῆς ἐργατικότητος τῶν γονέων των διακρίνονται εἰς ὅλους τοὺς τομεῖς δράσεως τῆς χώρας ταύτης. Ἐλπίζομεν νὰ μᾶς δοθῇ κάποτε ἡ εὐκαιρία νὰ γράψωμεν ἐν ἐκτάσει περὶ τῆς ἐκλεκτῆς αὐτῆς γενεᾶς τῶν Ἑλληνοαμερικανῶν νέων διὰ νὰ φέρωμεν εἰς φῶς τοὺς κρυμμένους αὐτοὺς θησαυρούς, ποὺ τιμοῦν τὸ Ἑλληνοαμερικανικὸν ὄνομα καὶ τὴν Ὀρθόδοξον Ἐκκλησίαν. Θὰ αἰσθανθῶμεν ἰδιαιτέραν χαρὰν ὅταν τεχνικοὶ λόγοι ἐπιτρέψουν νὰ πραγματοποιήσωμεν τὴν ἐπιθυμίαν μας αὐτήν.

CHRISTIAN APOLOGETICS

"HE WHO IS..."

By Rev. WILLIAM S. KEHAYES
Bridgeport, Conn.

WHEN man first conquered the environment about him and had ceased to live solely in the quest for food, he began to rest, and consequently, when he rested, he thought. He thought not only of how to avoid or destroy his enemies, but rather, why he was and what was he doing in this vastness.

From the earliest thinkers, attempts continued in the search towards the discovery of the reason for the existence of beings. Since they were unable to account for their own existence, that is originally, they were naturally prone to place the reason for this reality we know, on a super-human being.

History is full of the stories of people who believed in idols, gods, elements, etc. The Hebrews were the first to adhere to the existence of One God. They had proof when God would reveal Himself to them.

A proof, however, on whether there is a God is not dependent on Scripture or history alone. A proof of this nature requires also the acceptance of rational thought.

It is a fact that there is a Universe (all material being), one containing man who perceives and thinks about it. But the fact that there is one, does not naturally explain itself; it does not show us how it came into existence, nor how it is maintained in belief. In other words, we do not see why the Universe is. Did the Universe cause itself? Obviously not, for the Universe is the sum total of all things and none of them causes its own being.

It would be absurd to agree with materialists who claim that it causes itself, for something cannot come from nothing. Nothing cannot create something, for in nothing, something which does not exist, there is no substance to create.

Since the Universe is all matter, there is only one conclusion possible, that is, something outside itself caused it; something that is not matter. This Being must be the first cause of all beings. If this be clear, the next question that might naturally arise, would be: "What caused the first cause of the Universe?" The answer to this is complex, yet simple in its own right.

Assuming there is no change, there is no meaning to time. If everything would remain unchanged, tomorrow would be exactly the same as today. In fact, a million years from today everything would be exactly the same, for what is time but a matter of change.

Anything that is immaterial does not age and consequently remains unchanged. God, therefore, would be the unchangeable, immaterial Being. There can be no distinction of time with God. Since there is no concept of time with God, He (GOD) must be eternal.

A thing which either begins or ends is by definition not eternal. The eternal can neither have a start nor a finish, because this would constitute an end, as to what is by definition endless. A start is an end in the same way that the beginning of a road is one end of the road. Only an infinite, unchangeable, immaterial, eternal being could be the first cause, for if it were not, it would mean that it was caused, and if it was caused, something caused it. Therefore, only an uncaused cause can be the first cause, last cause, only cause. This first and last cause, the ALPHA and OMEGA of creation, we call God.

Η ΓΕΝΝΗΣΙΣ (Τοιχογραφία Φ. Κ.)

THE VITAL ROLE OF THE ECUMENICAL PATRIARCHATE IN ORTHODOXY

By the Very Rev. EUSEBIUS A. STEPHANOU, Th.D.
Brookline, Mass.

ONE of the essential marks of the true Church of Christ is, of course, unity actualized by the Holy Spirit. And it is this unity which the Holy Orthodox Church possesses ever since she was established by her Divine Founder on Pentecost. But her unity is mystical and mysteriously effected. It belongs to the sphere of the mystery. The Orthodox Church needs no Pope to remain united in faith and practice. It takes no single representative of God on earth to safeguard the unity of the Church. We have nothing in Orthodoxy corresponding to the Papacy in the Roman Church. The Orthodox Church has lived in essential oneness for some 2000 years, because she is truly divine and apostolic in origin. She has weathered the tempest of persecution and heresy and has overcome the threats of schism and inner division, because she belongs to Christ Who has affirmed that the "gates of hell shall not prevail against the Church."

It was Christ Himself Who promised that He would remain with His Church as her sole Head. No mortal can take the place of Christ as Head of the Church. The Blessed Lord suffices as Her invisible Head. The power of His Spirit is adequate to fulfill His divine will. This is more than evident in Orthodoxy. No human factor can possibly account for the unity of the Orthodox Church, not to speak of her very survival. Indeed her very existence is ample proof of her divine origin. The idea of a central seat and of a centralized authority, as a guarantee of unity, has no place in the faith and practice of the Orthodox Church. Christ alone is the source of truth and the authority to teach it and govern the fellowship of Christian believers was granted to all Bishops alike as direct successors of the Apostles with no distinction among them whatsoever.

Notwithstanding, the notion of centrality, as such, is not entirely alien to the Orthodox Church. We can see this when we consider the place the Ecumenical Patriarchate fills in the life of our Church. Though it represents some sort of centralization in the Church, yet we must be cautious against comparing it with the centralization found in the Papal Church.

Since all Bishops in the Orthodox Church are, properly speaking, equal in authority and free in the administration of their own province, the Church as a whole cannot and does not express its authority in the person of one Bishop. Ultimate authority lies in the *communis sensus fidelium* articulated in an ecumenical council of Bishops.

Thus the Ecumenical Patriarch of Constantinople is in no sense the head of the Orthodox Church. Many non-Orthodox are misled in this respect, failing to appreciate the unity of Orthodoxy in the Holy Spirit. They think that the Ecumenical Patriarch is an Orthodox Pope. Even Orthodox misunderstand the true place of the Ecumenical Patriarchate in the Church.

The Ecumenical Patriarch has never laid claim to a primacy of authority, least of all to infallibility. Only the Church of Rome was capable of fabricating such unhistorical and unscriptural claims for the Pope, the alleged successor of St. Peter and supposed Vicar of Christ on earth. Papal absolutism has no counterpart in Orthodoxy. The Ecumenical Patriarch enjoys what can be called a primacy of honor and respect. He has from ancient times been looked to by the other Bishops of the Church as *primus inter pares*, namely, first among equals. That is to say, he is recognized as the president of the Bishops in the Orthodox Church with the privilege of presiding over synods and councils of Bishops representing the totality of the Church.

The primacy of honor enjoyed by the Ecumenical Patriarchate rests, of course, on no scriptural authority or dogmatic grounds. It is honored as *primus* because of its historical connection with the capital city of the Roman or Byzantine Empire, Constantinople. When Constantine in 330 transferred the capital from Old Rome to New Rome (as Constantinople became known), the Bishop of that city eventually assumed a distinction which the Bishop (the Pope) rightfully enjoyed in the old capital. It becomes perfectly clear that the legitimate primacy of the Roman Bishop was based on the fact that he was Bishop of the capital city and not that he was successor of St. Peter who presumably was the supreme head of the Church. Nothing could be more convincing in this than the third canon of the Second Ecumenical Council (held in 381) which states that "the Bishop of Constantinople has primacy of honor with the Bishop of Rome since it is New Rome." We have added confirmation in the 28th canon of the Fourth Ecumenical Council of Chalcedon (held in 481) which likewise states that "... the Fathers rightly rendered primacy to the throne of Old Rome as it is the capital city. And motivated by the same purpose, the 150 God-loving Bishops conferred equal primacy to the most holy throne of New Rome,

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The views expressed in this article about the "great idea" represent the opinion of the author solely.—EDITOR

judging rightly that it should enjoy equal precedence with Old Rome since it is the city honored by the emperor and the senate."

Being the Bishop of the capital city of the *ecumene* (meaning "world" or "empire"), he eventually assumed the title of "Ecumenical Patriarch." It was only natural that the whole Church should become increasingly orientated toward Constantinople, since the *ecumene* was governed from that central point by the emperor. Constantinople, in a sense, became the *ecumene* itself in miniature, or to put it in other words, the *ecumene* was the reflection or image of Constantinople. In parallel fashion the Patriarchate of Constantinople became the microcosm of the Church of the empire. Centrality in the ecclesiastical realm followed centralization in the political sphere.

But the real importance of the Ecumenical Patriarchate must be seen in the role it played in Orthodoxy after the fall of Constantinople in 1453, when the Eastern Roman Empire came to an end. Gennadius was raised to the Patriarchal Throne as first Patriarch under Turkish rule by orders of the Sultan. But the privileges which were promised to the Ecumenical Patriarch remained a dead letter on paper. Patriarch Gennadius, in whose footsteps many of his successors followed, being unable to bear the oppression of the Turkish overlords abdicated the Patriarchal Throne. The lives of these men were at the mercy of the Sultan and they could be deposed at the slightest provocation.

Despite the misfortunes that the Patriarch suffered, he nevertheless was in an enviable position compared to the other Bishops in the Church. In a certain sense his authority increased under Turkish domination. Not only was he granted the right to exercise supervision over all the Churches within the bounds of the Ottoman Empire, but he was permitted to act as arbiter in civil cases which concerned the Christian subjects. Together with his synod he settled matters referring to doctrine, worship, and administration. He held penal rights over all the clergy and occasionally could replace any Bishop when he deemed it necessary. The Ecumenical Patriarch became *ethnarches* or "national leader," since the Orthodox East fell to Turkish yoke. The faithful referred to him as the "Despotis" (Δεσπότης), which means "sovereign." It was a deep-rooted conviction that he filled the place of the vanquished emperor of Christian Constantinople. Even to this day, the Ecumenical Patriarch bears the Byzantine imperial insignia, the two-headed eagle.

It is not of slight significance that no occupant of the Ecumenical Throne attempted to abuse his privileges for purposes of self-aggrandizement in imitation of the Roman Pontiff, in spite of the splendid opportunities presented. They were conscious of their sacred mission at a time when the very existence of the Church was at stake and never fell to the temptation of exploiting their prerogatives for temporal glory. The primary concern of the Ecumenical Patriarch was to defend the Church as far as it was humanly possible from the rage of the Moslem overlords and to protect the oppressed Christians and alleviate the burden of slavery. It was a regular practice to intercede in their behalf and to ransom them from the Turkish slave markets. In 1520, for example, it was the Ecumenical Patriarch who dissuaded Sultan Selim from putting into effect his decision to exterminate all Christians in the Ottoman Empire by large-scale massacres.

Who can read of the accounts of the heroic role of the Ecumenical Patriarchate without being stirred to his depths? Can one possibly fail to recognize that it was the glorious Church of Constantinople that guided the destinies of Orthodoxy through its most crucial and darkest days? It was the bastion of Orthodoxy that withstood the fury of Islam to the end and safeguarded the faith and heritage of Byzantium from extinction. It is clear as day that the Ecumenical Patriarchate served as the remaining stronghold of Byzantine culture after the fall of Constantinople.

To the Ecumenical Patriarchate the Orthodox Church of today owes everything, indeed its very survival, after 400 years under Turkish domination. It represents the eternal reality of Byzantine civilization. It stands as the final remnant of past glory of Byzantium. It speaks to us not only of the martyred historic Church which preserved the revealed truth of Christ unadulterated, but also of the Christian culture of the Byzantine Era of which the world had never before seen. To this very day, it struggles as the Militant Church to preserve its freedom and to fulfill its "manifest destiny," as the final heir of what the Eastern Roman Empire bequeathed to the world. In the "Great Idea" (Μεγάλη Ἰδέα) we find the sustaining power that has kept the Church of Constantinople alive since 1453. And it is to the "Great Idea" that she remains ever faithful. It can never be given up. It is the source of the mysterious force that quickens the life of the Church and prevents her from being reduced to an object of archaeological interest.

Arnold Toynbee in his multi-volume "Study of History" (7, 30) reveals the deeper reaction of the western mind towards Greek Orthodox aspirations. In reality it is an unsympathetic attitude which betrays the inability of the West to transcend its limitations and to appreciate the nostalgia of present-day Christian Hellenism. His contention is that "nothing less than the eviction of a Greek diaspora of some 1,280,000 souls from Anatolia and Eastern Thrace availed to banish from Greek minds the persistent dream of restoring the Eastern Roman Empire." To Toynbee, as to all the West, the "Great Idea" is merely an "infatuation." The sooner it is abandoned, the better it will be for the Greeks.

True that the loss of Asia Minor in 1924 was disastrous to the Orthodox

Church and the Greek Nation, bringing the "Great Idea" further away from realization. But this is not to say that the aspirations of the Greek Orthodox have died away. For the very existence of the Ecumenical Patriarch in Istanbul today proves beyond the shadow of a doubt the reality of the "manifest destiny" of Orthodoxy as continuator of the Byzantine tradition. Nothing is capable of banishing from our minds and hearts the dream of restoring the fulness of Christian Hellenism in its intellectual and political, as well as religious, manifestations. To surrender the "Great Idea" is tantamount to giving up the very *raison d'être* of present-day Orthodoxy with its rich, cultural involvements which promise so much for Western civilization now suffering from spiritual bankruptcy.

But we must sustain our ties with the Ecumenical Patriarchate wherever in the world we may be. If we are mindful of our glorious heritage as Orthodox Christians, we must contribute toward the restoration of its prestige and splendor. In this land of unlimited freedom and prosperity there is so much that we can do to assist the Great Church of Christ which continues to contend against the forces of its infidel environment. Remember that her days of trial and tribulations are not yet over. She still dwells under the dark shadow of Islam that first covered her in 1453. She is still suspected and harassed by the descendants of Mohammed the Conqueror as the last vestige of the Byzantine Empire. If we would be loyal and truly devoted to Orthodoxy in America, we must prove our loyalty and devotion by being faithful children of our Mother Church in Constantinople. If Orthodoxy is to grow and flourish in this great land, we must remain closely united with the Ecumenical Patriarchate, the final justification of our cherished hopes.

ΧΡΙΣΤΟΥΓΕΝΝΑ

Ὑπὸ τοῦ Ἀρχιμ. ΤΙΜΟΘΕΟΥ ΝΕΓΡΕΠΟΝΤΗ
Bethlehem, Pa.

«Ἰδοὺ εὐαγγελίζομαι ὑμῖν χαρὰν μεγάλην, ἥτις ἔσται παντὶ τῷ λαῷ· ὅτι ἐτέχθη ὑμῖν σήμερον Σωτήρ, ὅς ἐστι Χριστὸς Κύριος, ἐν πόλει Δαυΐδ».

ΠΟΙΑ καρδιὰ δὲν χαίρει τὴν ὁλόφωτη τούτη νύχτα; Ἥρεμη, εὐλογημένη νύχτα τῆς νοσταλγικῆς Βηθλεέμ! Κομμάτια τοῦ οὐρανοῦ ἔχουν ἐγγίσει τὶς πλαγιές σου καὶ ὁλόχρυσες ἀκτῖνες ἀπὸ σημαδιακὰ ἀστέρια παιγνιδίζουν στὶς κορφὲς τῶν λόφων σου.

Γλυκόλαλη ἡ φλογέρα τῶν «ἀγραυλούντων ποιμένων» σμίγει τὸν ἁπαλὸ ποιμενικό της ἦχο μὲ τὴν ἀγγελικὴ μελωδία: «Δόξα ἐν ὑψίστοις Θεῷ καὶ ἐπὶ γῆς εἰρήνη, ἐν ἀνθρώποις εὐδοκία».

Στὴν ταπεινὴ φάτνη, τὸ λίκνον τοῦ πρὸ αἰώνων Θεοῦ, σιμώνουν κρατῶντας τὴν ἀναπνοή τους οἱ ἀγαθοὶ βοσκοί. Γονατίζουν καὶ προσκυνοῦν τὸ Θεῖο Βρέφος, ποὺ ἡ ματιά του κάμει τὴν καρδιά τους νὰ σκιρτᾷ. Θεία, παράδοξη στιγμή! Τὰ πάντα γεμᾶτα μυστήριο σ' αὐτὴν τὴν ἀστρόφεγγη νύχτα. Παίρνουν οἱ βοσκοὶ τὸν δρόμο τοῦ γυρισμοῦ καὶ σμίγουν τώρα κι' αὐτοὶ τὸ δικό τους τραγοῦδι μὲ τῶν ἀγγέλων τὸν ὕμνο: «Ἐτέχθη ὑμῖν σήμερον Σωτήρ».

Δὲν θὰ ἀργήσουν οἱ σοφοὶ ἀστρονόμοι τῆς Ἀνατολῆς νὰ ἀποθέσουν τὰ δῶρα καὶ τῆς ἰδικῆς των λατρείας στὸ Θεῖο Βρέφος. Τὸ ἀστέρι τοὺς δείχνει τὸν νοσταλγικὸ δρόμο. Σοφοὶ ἐρευνηταὶ ἀποθέτουν τὴν γνῶσι τους μπροστὰ στὸ Θεῖο μυστήριο. Οἱ δυνατοὶ καὶ οἱ ταπεινοί, σοφοὶ καὶ ἄσοφοι, βασιλεῖς καὶ στρατιῶται θὰ ἀποκαλυφθοῦν εὐλαβικὰ μπροστὰ στὸ ταπεινὸ λίκνο τοῦ Λυτρωτοῦ. Φωτόλουστη φάτνη τῆς Βηθλεέμ! Ἔγινες ὁ ἐκστατικὸς θεατὴς ἑνὸς μυστηρίου, ποὺ ξεπέρασε κάθε μυσταγωγία. Θεατὴς τῆς ἐνσαρκώσεως ἑνὸς Θεοῦ, ποὺ γιὰ νὰ δώσῃ χέρι λυτρωτικὸ στὴν ἀνθρωπότητα «ἑαυτὸν ἐκκένωσε μορφὴν δούλου λαβών».

Νὰ γιατὶ οἱ ἄγγελοι τούτη τὴν φωτεινὴ νύχτα τραγουδοῦν τὸν χαρμόσυνο ὕμνο. Νὰ γιατὶ ἀπ' τὴν ταπεινὴ φάτνη προβάλλει ἡ «ἐπὶ γῆς εἰρήνη» καὶ ἁπλώνει στὴν γῆ τὴ χαρά. Χαρὰ βαθειὰ ἔνοιωσαν οἱ τέλειοι ἄγγελοι, οἱ ἀμαθεῖς βοσκοί, οἱ σοφοὶ καὶ δυνατοί, οἱ πεζοπόροι μάγοι.

Εἰρήνη στὴν γῆ. Χαρὰ στοὺς ἀνθρώπους. Ἀπόλαυσις τῆς θείας εὐτυχίας. Μακρυὰ ἀπὸ τὴν Βηθλεέμ, ἔξω ἀπὸ τὸ φῶς τῆς φάτνης, τὰ σκοτάδια στήνουν τὸ κράτος των. Ἀναταραχὴ καὶ βία, μῖσος καὶ κακὸ βασιλεύουν ἐκεῖ, ποὺ δὲν ὑπάρχει ἡ ὁδηγήτρια ἀχτίδα τοῦ ἄστρου, ποὺ στὸν λυτρωμὸ ὁδηγεῖ. Ἐρημία καὶ μόνωσις μέσα στὴν παγερὴ νύχτα γιὰ ὅσους δὲν θέλουν νὰ ἀκούσουν τῶν ἀγγέλων τὸν προσκλητήριο ὕμνο.

Θεῖο, εἰρηνικὸ ὅραμα τῆς Βηθλεέμ! Σὺ μόνο φέρνεις τὴν γαλήνη στοὺς ἀνθρώπους. Σὺ ἑνώνεις εἰρηνικὰ τὶς καρδιὲς καὶ τὶς ὑψώνεις στὸ μυστικὸ μεγαλεῖο τῶν οὐρανῶν. Καμμία δύναμις δὲν γνωρίζει τὸ κλειδὶ γιὰ ν' ἀνοίξῃ τοῦ γαλήνιου καὶ εἰρηνικοῦ κόσμου τὴν Θεία ἀπόλαυσι.

Μακρυά σου, ὦ Θεία ὀπτασία τῆς Βηθλεέμ, πόλεμος καὶ μῖσος, ἐρείπια καὶ γογγυσμοί. Κοντά σου; Εὐτυχία, χαρά, «ἐπὶ γῆς εἰρήνη, ἐν ἀνθρώποις εὐδοκία».

ΔΩΔΕΚΑΛΟΓΟΣ ΔΙΔΑΣΚΑΛΙΑΣ

Ὑπὸ Πρεσβ. ΧΡΗΣΤΟΥ ΠΑΠΠΑ

ΔΙΑ νὰ φέρῃ καλὸ ἀποτέλεσμα ἡ διδασκαλία μας εἰς τὸ Ἑλληνικὸ Σχολεῖο, καὶ μάλιστα εἰς τὸ Ἀπογευματινό, μᾶς χρειάζεται ἐκτὸς ἀπὸ τὸ παιδαγωγικὸ καταρτισμό μας καὶ κάτι ἄλλο. Αὐτὸ τὸ ἄλλο θὰ προσπαθήσουμε νὰ τὸ διαγράψουμε εἰς τὸ ἄρθρο μας αὐτό.

Πρῶτα ἀπ' ὅλα νὰ τὸ πάρουμε ἀπόφασι ὅτι: Ὅλη ἡ εὐθύνη εἶναι δική μας καὶ δὲν εἶναι σωστὸ νὰ τὴν ρίχνουμε πουθενὰ ἀλλοῦ. Οὔτε στὸ σπίτι, οὔτε στοὺς γονεῖς, οὔτε στὰ βιβλία, οὔτε σὲ ἄλλο ἄψυχο τεχνικὸ μέσο. Ὅταν μᾶς παραδίδουν παιδιά, ὅλα τὰ ἄλλα δὲν παίζουν κανένα ρόλο. Ἔχουμε τὰ παιδιά; Νὰ τὰ διδάξουμε!

Πολλοὶ ἀπὸ μᾶς δὲν δίνουμε καθόλου προσοχὴ στὴ δύναμι, ποὺ μπορεῖ νὰ μᾶς δώσῃ μιὰ θερμὴ μικρὴ προσευχή μας προτοῦ νὰ πᾶμε νὰ διδάξουμε. Ὅσοι δὲν τὸ πιστεύουν, ἂς τὸ δοκιμάσουν.

Μὲ τὰ παιδιὰ ποὺ πηγαίνουν ὅλη τὴν ἡμέρα στὸ Ἀμερικάνικο Σχολεῖο, ὅλα πρέπει νὰ τὰ περιμένουμε. Τὰ πιὸ ζωηρὰ παιδιὰ ἔρχονται πρῶτα στὸ Ἑλληνικὸ Σχολεῖο. Πολλὲς φορὲς ἀπὸ τὸ Ἀμερικάνικο ἔρχονται στὸ Ἑλληνικό. Πρέπει λοιπὸν ἐμεῖς νὰ τὰ περιμένωμε. Νὰ εἴμαστε ἐκεῖ! Καὶ τί καλὴ εὐκαιρία. Μποροῦμε νὰ τὰ διδάξουμε!

Εἶναι ἐπιτακτικό μας καθῆκον νὰ ἀγαποῦμε τὰ παιδιά. Ἂν δὲν ἀγαποῦμε τὰ παιδιά, καλύτερα εἶναι νὰ ἀλλάξουμε ἐπάγγελμα. Τίποτε ἄλλο δὲν εἶναι δυνατώτερο ἀπὸ τὴν ἀγάπη. Ὅλα κατορθώνονται μὲ τὴν ἀγάπη, ὅλα!

Ὑπάρχει κάποιος τρόπος μὲ τὸν ὁποῖον θὰ μπορέσουμε νὰ βοηθήσωμε τὰ παιδιὰ νὰ μὴν κάνουν ἀταξίες στὸ Ἑλληνικὸ Σχολεῖο. Οἱ τιμωρίες καταστρέφουν ὅλο τὸ μάθημα στὸ Ἀπογευματινό. Νὰ ἔχουμε στὸν νοῦ μας ὅτι δὲν πρέπει νὰ ἀφήνουμε τὰ παιδιὰ οὔτε ἕνα λεπτὸ χωρὶς κάποια ἀσχολία. Ἕνας ἀπὸ τοὺς σκοποὺς ποὺ ἔχουν τὰ Γλωσσικὰ Μαθήματα εἶναι νὰ ἀπασχολοῦν τὰ παιδιὰ σὲ εὐχάριστη ἐνασχόλησι. Ἄλλος πολὺ καλὸς τρόπος εἶναι αὐτὰ τὰ σχέδια ἐνασχολήσεως, ποὺ φέρουν τὸ ὄνομα Projects. Τὰ παιδιὰ μὲ μεγάλη προσοχὴ θὰ ἰχνογραφήσουν ἢ θὰ χρωματίσουν σημαῖες σταυρωτὰ βαλμένες. Θὰ προσπαθήσουν νὰ σχεδιάσουν τὸ χάρτη τῆς Ἑλλάδος ἢ ἑνὸς νομοῦ της. Θὰ σκαλίσουν μὲ ἀφοσίωσι τὰ μεγαλύτερα τὸν Παρθενῶνα σὲ ἕνα σαποῦνι ἄσπρο. Θὰ κολλήσουν μὲ χαρὰ εἰκόνες ὅταν ἔχουν τετράδιο γιὰ τὸν σκοπὸν αὐτόν. Πολλὰ τέτοια μπορεῖ νὰ σκεφθῇ κάθε δάσκαλος.

Αὐτὸ μᾶς φέρνει σὲ ἕνα ἄλλο πολὺ-πολὺ σπουδαῖο κανόνα γιὰ τὴ διδασκαλία. Ποιὸς εἶναι αὐτός; Ἡ προετοιμασία μας! Πολλοὶ δάσκαλοι καὶ πολλὲς δασκάλες πηγαίνουν ἐντελῶς ἀπροετοίμαστοι στὸ Ἑλληνικὸ Σχολεῖο. Κάνουν μεγάλο λάθος. Ἕνα μάθημα μιᾶς ὥρας χρειάζεται δυὸ ὧρες προετοιμασία ἀπὸ κάθε δάσκαλο!

Ἐπανάληψις! Αὐτὴ εἶναι τὸ μαγικὸ κλειδὶ γιὰ τὴ διδασκαλία μας στὸ Ἀπογευματινό. Ἐπανάληψις. Εἶναι ὁ μητρικὸς τρόπος τῆς διδασκαλίας. Τὸ λέγουν μάλιστα ὅτι εἶναι «ἡ μητέρα τῆς μαθήσεως». Ἂς μὴν τὴν περιφρονοῦμε ποτέ μας. Ἄλλως τε ἡ ἐπανάληψις δίνει τὴν εὐκαιρία στὰ παιδιὰ νὰ ξέρουν κάτι. Νὰ τὸ εἰποῦν μὲ εὐχαρίστησι.

Πρέπει καὶ πάλι νὰ ἐπαναλάβουμε ὅτι, Ἑλληνικὴ γλῶσσα θὰ εἰπῇ Ἑλληνικὴ κουβέντα. Εἰς προηγούμενο ἄρθρο εἴπαμε πολλὰ γιὰ τὴν κουβέντα στὸ Ἑλληνικὸ Σχολεῖο.

Ἕνα μυστικό, ποὺ πρέπει νὰ τὸ τονίζουμε πάντοτε στὶς μητέρες τῶν παιδιῶν, εἶναι νὰ στέλνουν τὰ παιδιά τους καλοντυμένα στὸ Ἑλληνικὸ Σχολεῖο. Τὰ καλοντυμένα παιδιὰ εἶναι εὐγενέστερα, φρονιμώτερα, ἡσυχώτερα. Γιατί; Διότι δὲν θέλουν νὰ λερώσουν τὰ καλά τους ροῦχα!

Ἡ δασκάλα στὸ Ἀμερικάνικο Σχολεῖο θὰ χαρῇ πάρα πολὺ ὅταν πᾶμε νὰ τὴν βλέπουμε τακτικὰ κάθε μῆνα. Μάλιστα ὅταν τὴν παρακαλοῦμε νὰ μᾶς βοηθήσῃ γιὰ τὸν Κωστάκη ἢ τὴν Ἑλενίτσα τοῦ Ἀπογευματινοῦ μας Σχολείου, θὰ μᾶς εἰπῇ πολλὰ ἐνδιαφέροντα πράγματα. Δὲν πρέπει νὰ λησμονοῦμε ὅτι τὰ παιδιὰ ποὺ εἶναι ἔξυπνα ἢ φρόνιμα ἢ ζωηρὰ στὸ ἕνα Σχολεῖο, θὰ εἶναι ἀκριβῶς τὰ ἴδια καὶ εἰς τὸ ἄλλο. Ἔπειτα ἡ ἐπίσκεψίς μας στὸ Ἀμερικάνικο Σχολεῖο, θὰ κάνῃ τὰ παιδιά μας νὰ καταλάβουν ὅτι εἴμεθα σημαντικὰ πρόσωπα στὴ ζωή τους. Δοκιμάσατε ἔστω καὶ μιὰ φορὰ αὐτὸ καὶ θὰ παρατηρήσετε μεγάλη διαφορὰ στὴ συμπεριφορὰ τῶν παιδιῶν.

Πολὺ μεγάλο καλὸ κάνει στὴ διδασκαλία μας ὅταν κάποτε-κάποτε πᾶμε ἐπίσκεψι εἰς τὰ σπίτια τῶν παιδιῶν μας. Μὲ τὶς ἐπισκέψεις αὐτὲς σιγὰ-σιγὰ συνδεόμαστε μὲ τὴ ζωὴ τοῦ παιδιοῦ στὸ σπίτι του. Εἶναι καλὸ ὅταν πηγαίνω σὲ τέτοια ἐπίσκεψι, νὰ ἔχω μαζί μου καὶ ἕνα μικρὸ δῶρο. Κάτι ποὺ θὰ ἤθελαν νὰ τὸ ἔχουν τὰ παιδιὰ ἔστω καὶ ἂν εἶναι χωρὶς σημασία γιὰ τοὺς μεγάλους. Γιὰ κανένα λόγο δὲν πρέπει ἐμπρὸς στὰ παιδιὰ

καὶ στοὺς γονεῖς νὰ τὰ κατηγορήσω. Δὲν θὰ μοῦ τὸ συγχωρήσουν ποτέ. Μὰ οὔτε καὶ νὰ τὰ παινέψω τόσον ὥστε νὰ τὸ πάρουν ἐπάνω τους.

Στὴ διδασκαλία μας πρέπει νὰ εἴμαστε πολὺ-πολὺ ἁπλοῖ. Τὰ παιδιὰ δὲν δίνουν προσοχή, οὔτε καταλαβαίνουν τὰ λόγια μας ὅπως νομίζουμε ἐμεῖς. Γιὰ τὸν λόγον αὐτὸν πρέπει νὰ ὁμιλοῦμε στὰ παιδιὰ σιγά, ὄχι βιαστικά, ὥστε νὰ μᾶς καταλαβαίνουν κατάκαλα. Νὰ μὴ ἔχουμε ἀξιώσεις ἀπὸ μικρὰ παιδιὰ νὰ ξεύρουν πράγματα ποὺ δὲν γνωρίζουν τὰ μεγαλείτερα. Οὔτε πάλι νὰ ζητοῦμε ἀπὸ μεγαλείτερα παιδιὰ νὰ μᾶς λέγουν πράγματα, ποὺ ἀνήκουν σὲ μικρότερη ἡλικία. Ὅλα μας τὰ μαθήματα νὰ εἶναι ὅσον τὸ δυνατὸν ἐποπτικά. Νὰ μὴ κάνουμε μαθήματα ἀφηρημένα. Ἀκόμα καὶ στὴ Γραμματικὴ νὰ ἐφαρμόζουμε πάντοτε. Ὄχι θεωρίες! Ἔστω γιὰ παράδειγμα! Γιὰ τὸν πληθυντικὸ θὰ φέρουμε πολὺ καλύτερα ἀποτελέσματα ὅταν κάνουμε γυμνάσματα, σὰν αὐτό: Ἕνα παιδί, πολλὰ παιδιά· ἕνας γιατρός, πολλοὶ γιατροί· μιὰ φωτιά, πολλὲς φωτιές, καὶ τὰ λοιπά. Ὅπως μποροῦμε νὰ κάνουμε γυμνάσματα μὲ χαρούμενα ρήματα: Τρώγω, πίνω καὶ χορεύω. Τρώγεις, πίνεις καὶ χορεύεις. Θὰ φᾶμε, θὰ πιοῦμε καὶ θὰ χορέψουμε.

Γιὰ τὰ παιδιά μας πρέπει νὰ ἔχουμε ἕνα μικρὸ λεξικὸ γιὰ τὸ καθένα μὲ πολὺ ἁπλὲς λέξεις. Ὑποθέτουμε ὅτι τέτοιο λεξικὸ μπορεῖ νὰ ἐκδοθῇ ἀπὸ τὸ Γραφεῖο Παιδείας μὲ πολλὲς μικρὲς εἰκόνες. Μὲ τὸν τρόπον αὐτὸν τὰ παιδιὰ θὰ βρίσκουν τὶς λέξεις μὲ εὐχαρίστησι χωρὶς νὰ μεταφράζουν ἀπὸ τὴ μιὰ γλῶσσα στὴν ἄλλη.

Γιὰ τὰ μεγαλείτερα παιδιά μας ἔχω καταρτίσει ἕνα λεξικὸ ἀπὸ λέξεις Ἑλληνιές, ποὺ βρίσκονται στὴν Ἀγγλικὴ Γλῶσσα. Πολὺ τὸ ἀγάπησαν τὰ παιδιὰ καὶ ἔμαθαν ὄχι μόνον τὶς Ἑλληνικὲς λέξεις, ἀλλὰ ἔμαθαν καὶ τὸ συλλαβισμὸ τῶν Ἀγγλικῶν λέξεων.

Εἶναι πολὺ καλὸ μιὰ φορὰ στὶς δεκαπέντε μέρες νὰ ἀφιερώνουμε ἕνα ἀπόγευμα σὲ μιὰ ὄμορφη συγκέντρωσι παιδιῶν, μητέρων καὶ διδασκάλου. Αὐτὴ ἡ ἀδελφικὴ ἐπικοινωνία θὰ μᾶς φέρῃ πολὺ κοντὰ στὴν ἀγάπη καὶ τὴν ἀφοσίωσι. Σιγὰ-σιγὰ θὰ ἀναπτυχθῇ ἕνας δυνατὸς δεσμὸς μεταξὺ παιδιῶν καὶ γονέων καὶ διδασκάλων καὶ θὰ ἔχῃ μεγάλη ἐπίδρασι στὴν πειθαρχία καὶ στὴν ὄρεξι τῶν παιδιῶν νὰ μάθουν περισσότερα Ἑλληνικά.

Τὰ περισσότερα παιδιὰ τρέφουν ἀντιπάθεια στὸ Ἀναγνωστικό τους σὲ ὅλα τὰ Σχολεῖα τοῦ κόσμου. Γιὰ τὸν λόγον αὐτὸν καλὸν εἶναι νὰ τοὺς δίνουμε νὰ διαβάζουν κάποτε τὴν Παιδικὴ Σελίδα ποὺ δημοσιεύουν οἱ ἐφημερίδες τῆς Νέας Ὑόρκης στὴν Κυριακάτικη ἔκδοσί τους.

Καὶ κάτι ἄλλο. Πάρετε τὰ παιδιὰ στὴν Ἐκκλησία, ὅπου εἶναι δυνατόν, καὶ κάνετε μαζί τους μιὰ προσευχή. Ὅταν μάλιστα κάποιο παιδάκι εἶναι πραγματικὰ ἄρρωστο, βάλτε τὰ παιδιά σας νὰ παρακαλέσουν τὸν Θεὸν μὲ τὰ δικά τους λόγια. «Θεέ μας, σὲ παρακαλοῦμε, κάνε καλὰ τὸν ..... ποὺ εἶναι ἄρρωστος. Κάνε τον καλὰ νὰ ἔρθῃ πάλι στὸ Ἑλληνικὸ Σχολεῖο».

Ὅλα αὐτὰ καὶ πολλὰ ἄλλα μᾶς βοηθοῦν πολὺ στὴ διδασκαλία. Εἶναι μάλιστα τὰ ἴδια πραγματικὴ διδασκαλία.

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ΔΙΑ ΤΟΥΣ ΑΜΦΙΒΑΛΛΟΝΤΑΣ

Ὅσοι λόγῳ ἀγνοίας τῶν καθ' ἡμᾶς ἀμφιβάλλουν διὰ τὴν ζωτικότητα καὶ τὸν δυναμισμὸν τῆς ἐν Ἀμερικῇ Ἐκκλησίας μας, ἂς προσέξουν τὰς κατωτέρω χαρακτηριστικὰς ἐκδηλώσεις τῆς δυνάμεώς της εἰς ἓν μικρὸν σχετικῶς χρονικὸν διάστημα.

30 Ὀκτωβρίου

Τὴν 30ὴν Ὀκτωβρίου ὁ Σεβασμ. Ἀρχιεπίσκοπος Ἀμερικῆς κ. Μιχαὴλ ἐτέλεσε τὰ ἐγκαίνια τοῦ Ἱεροῦ Ναοῦ τῆς Μεταμορφώσεως τῆς Ἑλληνικῆς Ὀρθοδόξου Κοινότητος τοῦ Charlottesville, Va. Εἶναι ἡ μικροτέρα Κοινότης τῆς Ἀρχιεπισκοπῆς, ὅπως ἐτόνισεν ὁ Σεβασμ. Ἀρχιεπίσκοπος κατὰ τὴν τελετὴν τῶν ἐγκαινίων, ἡ ὁποία κατώρθωσε τὰ μεγαλείτερα ἀπὸ κάθε ἄλλης ἀπὸ τὰς 352. Ἀριθμεῖ μόνον τριάκοντα ἓξ (ἀριθ. 36) οἰκογενείας. Δηλονότι περίπου ἑκατὸν ψυχαὶ τὴν ἀποτελοῦν. Καὶ μ' ὅλον τοῦτο οἱ ὀλίγοι οὗτοι Ἑλληνορθόδοξοι Χριστιανοὶ ἀνήγειραν τὸν ὡραιότατον ἐγκαινιασθέντα Ναὸν τῆς Μεταμορφώσεως, εἰς τὸ ὡραιότερον καὶ τὸ πλέον περίβλεπτον μέρος τῆς πόλεως, καὶ πλησίον αὐτοῦ εὐρυχωρότατον καὶ ἐπιβλητικώτατον κοινοτικὸν κέντρον, ποὺ θὰ τὸ ἐζήλευε καὶ ἡ μεγαλειτέρα Κοινότης τῆς Ἀρχιεπισκοπῆς. Εἰς αὐτὸ παρεκάθησαν τετρακόσια περίπου πρόσωπα κατὰ τὴν τελετὴν τῶν ἐγκαινίων. Εἶναι ἀξιοθαύμαστοι, ἀξιέπαινοι καὶ ἀξιομίμητοι οἱ Ἑλληνορθόδοξοι τοῦ Charlottesville, Va. Ἀποτελοῦν δὲ παράδειγμα ὑπέροχον διὰ κάθε Κοινότητα. Ἀπέδειξαν ἐμπράκτως ὅτι δὲν ἔπαυσαν νὰ ἐφαρμόζωνται οἱ λόγοι τοῦ Σωτῆρος: «Πάντα δυνατὰ τῷ πιστεύοντι». Μὲ τὴν πίστιν των μετεκίνησαν πράγματι ὄρη καὶ τὰ ἀδύνατα ἔκαμαν δυνατά.

13 καὶ 20 Νοεμβρίου

Τὴν 13ην Νοεμβρίου ἀφ' ἑτέρου, μετὰ τὴν Θείαν Λειτουργίαν τὴν τελεσθεῖσαν ὑπὸ τοῦ Σεβασμ. Ἀρχιεπισκόπου, ἐγένετο ἡ ὀνοματοδοσία εἰς τὸν Ἱερὸν Ναὸν τῆς νέας Κοινότητος τοῦ Flushing, N. Y., κατὰ τὸ συμπόσιον, εἰς τὸ ὁποῖον παρεκάθησαν περίπου 1400 πρόσωπα. Αἱ εἰσπράξεις τοῦ Ναοῦ ὑπερέβησαν τὰς 10,000 δολλ., καταβληθέντα ὑπὸ τῶν παρισταμένων Χριστιανῶν, ἐν τῇ ἱερᾷ ἀμίλλῃ ὅπως προτιμηθῇ τὸ ὄνομα τοῦ εὐνοουμένου των ἁγίου. Ἐν τέλει ἐπεκράτησεν ὁ Ἅγιος Νικόλαος. Ὁ δὲ Ναὸς ἀνεκουφίσθη ἐπαισθητότατα ἐκ τοῦ χρέους, εἰς ὃ ὑπεβλήθη τὸ Διοικητικὸν Συμβούλιον πρὸς ἀπόκτησίν του.

Τὴν 20ήν, ἐπίσης, Νοεμβρίου τελεταρχοῦντος τοῦ Σεβασμ. Ἀρχιεπισκόπου, ἐγένοντο τὰ θυρανοίξια τοῦ νέου Ἱεροῦ Ναοῦ τῆς Ἑλληνορθοδόξου Κοινότητος τοῦ Εὐαγγελισμοῦ Νέας Ἰερσέης. Μετὰ τὸ πέρας τῆς Θείας Λειτουργίας, τελεσθείσης ἐν τῷ νέῳ, εὐρυχώρῳ, ἐπιβλητικῷ, θαυμασίῳ ἀπὸ ἀπόψεως ἀκουστικῆς Ναῷ, οἱ παριστάμενοι, ἄνω τῶν 750 εὐσεβῶν Χριστιανῶν, προσεκλήθησαν ὅπως βοηθήσουν χρηματικῶς τὴν Κοινότητα διὰ τὴν ἐξόφλησιν τοῦ χρέους της. Εἰς τὴν ἔκκλησιν δὲ τοῦ Ἀρχιεπισκόπου ἀπήντησαν τὰ πιστὰ τέκνα τῆς Ἐκκλησίας μας διὰ τῆς προσφορᾶς περίπου 15,000 δολλαρίων.

Παῦλος Κόντος

Ἡ Ἀκαδημία Ἁγίου Βασιλείου καταλαμβάνει βραδέως ἀλλὰ σταθερῶς τὴν θέσιν της εἰς τὰς καρδίας τῶν ὁμογενῶν μας. Οἱ φίλοι καὶ ὑποστηρικταί της πολλαπλασιάζονται, αἱ δωρεαὶ εἰς μνήμην οἰκείων καὶ προσφιλῶν αὐξάνονται, οἱ ἀπερχόμενοι ὁμογενεῖς τὴν ἐνθυμοῦνται συχνότερον κατὰ τὴν διατύπωσιν τῆς τελευταίας θελήσεώς των.

Εἰς τὸν κατάλογον τῶν μεγάλων δωρητῶν τῆς τελεταίας κατηγορίας προσετέθη ἐσχάτως ὁ ὑπέροχος ὁμογενὴς Paul Contos. Ὁ ἀείμνηστος Π. Κόντος διέθεσε ἓν μέγα μέρος τῆς σημαντικῆς περιουσίας του διὰ φιλανθρωπικοὺς σκοπούς. Μεταξὺ τῶν γενναιοδώρως εὐεργετηθέντων διὰ τῆς διαθήκης του ἱδρυμάτων ἦτο καὶ ἡ Ἀκαδημία Ἁγίου Βασιλείου.

Μὲ τὴν πρᾶξιν του αὐτὴν ὁ ἐκλεκτὸς οὗτος ὁμογενὴς ἔδειξε τὴν εὐγένειαν τῆς μεγάλης καρδίας του καὶ ἐξησφάλισε τὴν ἰδιαιτέρως τιμητικὴν θέσιν τοῦ εὐεργέτου τῶν ἱδρυμάτων μας. Ἡ μνήμη του θὰ παραμείνῃ αἰωνία, τὸ δὲ παράδειγμά του φωτεινὸς ὁδηγὸς διὰ κάθε εὐγενικὴ καρδιά.

* * *

Ὅλα τὰ ἀνωτέρω εἶναι τὰ μάλιστα εὐοίωνα σημεῖα διὰ τὸ μέλλον τῆς ἐν Ἀμερικῇ Ἑλληνικῆς Ὀρθοδόξου Ἐκκλησίας. Ἂς ἔχουν δὲ αὐτὰ ὑπ' ὄψιν των κυρίως ὅσοι ἐξ Ἑλλάδος κρίνοντες φοβοῦνται ὅτι θὰ ἐκλείψῃ ἡ Ἑλληνικὴ Ὀρθοδοξία ἐν Ἀμερικῇ.

«Θεὲ παντοδύναμε, Θεὲ πάνσοφε, Θεὲ ὑπεράγαθε, ἡ δύναμίς σου ἠδύνατο νὰ κάμῃ ἄλλον ἕνα ἀπὸ ἐτοῦτον τὸν Κόσμον, ἀσυγκρίτως μεγαλύτερον· ἡ σοφία σου ἤξευρε νὰ κάμῃ ἄλλον ἕνα ἀπὸ ἐτοῦτον τὸν Κόσμον, ἀσυγκρίτως ὡραιότερον· ἀλλ' ἡ ἀγάπη σου οὔτε ἐδύνατο, οὔτε ἤξευρε νὰ κάμῃ ἔργον καὶ μεγαλύτερον, καὶ ὡραιότερον· ὡσὰν τὸ ἔργον τῆς ἐνσάρκου σου Οἰκονομίας· «Ὑψηλότερον ἀναβῆναι οὐκ εἶχεν». Ὅθεν ἡμεῖς, ὅταν σὲ βλέπωμεν μέσα εἰς ἕνα σπήλαιον νέον βρέφος, εἰς τὰς ἀγκάλας μιᾶς Παρθένου, καὶ πιστεύομεν, πὼς εἶσαι ἐκεῖνος ὁ ἴδιος, ὁποὺ βασιλεύεις ἐν ταῖς λαμπρότησι τῶν Ἁγίων, ἀχώριστος ἀπὸ τοὺς μακαρίους κόλπους τοῦ Θεοῦ καὶ Πατρός· μετὰ τῶν Ποιμένων θαυμάζομεν, μετὰ τῶν Μάγων λατρεύομεν, μετὰ τῶν Ἀγγέλων δοξολογοῦμεν: «Δόξα ἐν ὑψίστοις Θεῷ, καὶ ἐπὶ γῆς εἰρήνη, ἐν ἀνθρώποις εὐδοκία».

Ἠλίας Μηνιάτης

The Religious News Observer

REV. D. J. CONSTANTELOS, Editor
Perth Amboy, N. J.

Philosopher Returned To Christianity

Jose Ortega y Gasset, noted Spanish writer and philosopher, who died in Madrid Oct. 18, aged 72, was reconciled to the Roman Catholic Church, from which he had long been sepatated, shortly before his death. . . . At one period of his life Sr. Ortega was a leftist. However, his maturer views were those of his famous work "The Revolt of the Masses." The principal contention of this work is that European civilization, and that of countries deriving from it, is being destroyed by the emergence of the "mass man" whose only ideal is that of materialistic and mechanical progress.

Religious New Service & America Magazine, Nov. 5

Reparations Inadequate

Turkey has paid 106,880 liras ($38,000 at the official rate) for damages to 40 Greek and four Armenian schools in the September 6 riots. Orthodox Church authorities are indignant at what they consider an insultingly inadequate reparations payment.

The Christian Century, Nov. 2

Revival of Religious Faith Needed

The second National Conference on Spiritual Foundations met in Washington, D. C., with some 250 religious leaders and laymen — Christians, Jewish, Moslem, Hindu and Buddhish — and heard such potent speakers as Vice-President Nixon, Admirals Radford and Strauss. "Civilization," said the conference message, "rests ultimately upon an act of belief. A renaissance of civilization in the 'post-modern' era already taking shape depends upon a revival of faith in God and a fresh synthesis of faith and reason."

Time Magazine, Nov. 7

Church Contributions Up

Forty-seven Protestant and two Eastern Orthodox bodies with a combined membership of 34,000,000 had contributions of $1,687,921,729 last year — an increase of $145,000,000 over 1953. This was reported last week by the Rev. Thomas K. Thompson, executive director of stewardship and benevolence of the National Council of Churches.

The New York Times, Nov. 6

Concern for Brethren In Turkey

Rev. Dr. Franklin Clark Fry, President of the United Lutheran Church, made the following statement before the General Board of the National Council of Churches at its meeting in Pittsburgh, Pa. "Gradually accumulating reports from reliable sources, especially from the W.C.C., establish the fact that extreme violence and outrage were unleashed against Greeks and other minorities in Turkey in the riots of Sept. 6-7. Most of the Greek Orthodox Churches in the areas of disorder were destroyed or seriously damaged. People were injured and killed. Pillaging and burning were widespread. . . . Such outbursts of terror cannot be overlooked on grounds of extenuating circumstances or long-smoldering passions whatever their sources — whether historical, nationalistic, political, or cultural. . . . We express Christian sympathy for all who have suffered in body, mind or estate, and pray that God will sustain them in their hour of need and enable them by His Grace to assist in reconciliation between those who have been in tension or conflict. . . ."

The Living Church, Oct. 23

Orthodox Prelates in Rumanian Celebrations

The Metropolitans Chrysostom of Philippi and Jacob of Attica along with the Archim. P. Karanicolas, representing the Church of Greece, attended ceremonies in Bucharest marking the 70th anniversary of the autocephalic status of the Rumanian Orthodox Church. During the ceremonies, 11 Rumanian Orthodox martyrs were officially pronounced saints of the Church. Ecumenical Patriarch Athenagoras of Istanbul was represented at the celebration by Archbishop Athenagoras, Exarch of the Patriarch for Western, Central and Eastern Europe.

Religious News Service, Oct. 20

Jam-packed Orthodox Churches

Jack Raymond, reporting for The New York Times, stated that "the jam-packed Rumanian Orthodox Churches on Sundays had two impressive characteristics. One was the large number of young people at the services in at least two churches. The other was the fervor of the kneeling worshipers who hugged the floor and wept in their devotion. The choir's singing denoted long and ardent practice. The teaching of Communist atheism was far short of its work, it was evident."

The New York Times, Oct. 20

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A Christmas Message

By ERNEST A. VILLAS
Minneapolis, Minn.

FEW would deny that one of the most inspiring and beautiful hymns of our Faith is the Christmas *apolitikion* — *"E YENNISIS SOU CHRISTE."* Yet, this magnificent contribution to our Christmas liturgy has often suffered the fate of interpretative sterility.

That is, our church choirs, through which its inspirational message must be transmitted to the faithful, often find its content incomprehensible. If our Holy Orthodox Church in America is to successfully impart the glorious inspiration of the Orthodox Faith through the means of musical prose, then the vehicle of this inspiration — our church choirs — must first be given insight to its spiritual message and comprehension.

To transmit spiritual inspiration without first possessing it one's self, is inconceivable. For the Orthodox Christian, the fountainhead of spiritual inspiration flows from the two greatest events in the history of the world: the Nativity and the Resurrection. It is most fitting, therefore, that we honor this season of Nativity with a review of this most beloved of all Christmas hymns — *"E Yennisis Sou Christe."* Let us begin with a literal translation of the text:

"Thy nativity, O Christ our God, hath given rise to the light of knowledge in the world; for they that worship the stars did learn therefrom to worship Thee, O Son of righteousness, and to acknowledge Thee as the sunrise of heaven, O Lord, Glory to Thee."

The simplicity and directness of the text characterize Orthodox spirituality. It is a glorious pronouncement of the Nativity which ushered into the heart of man his first assured knowledge of life eternal. The Christ has arrived! Even those that had idolized and had fallen upon their knees to worship the stars in the heavens now learned from those same celestial bodies of the arrival of the long-promised Messiah. Was it not the three Magi who were led to His manger by the light of a star shining as a jewel in the heavens? O son of righteousness, Thou hast arrived! The Sunrise of Heaven! we acknowledge and glorify Thee, O Lord! This is the message of Christmas in all its glory and in all beauty and radiance.

As choir directors and choir members, our first duty must be to inject ourselves with this spirit of the newness of life which permeates and gives meaning to the spirit of Christmas. This is the season that unlocks the hearts of men and spills into them the spirit of Christ with all its accompanying goodness and joy. It is preceded by the traditional Christmas spirit as reflected in the purchase of gifts and cards, carol singing, and, of course, the reverence of the Christmas fast. Then, the stillness and reverent anxiety which precede the great event are suddenly burst upon by the glory of angelic hosts proclaiming that the Son of Righteousness, our Lord and Savior Jesus Christ, is born! Let the light of knowledge from the sunrise of heaven pour into the hearts of men and spill over in glory to Thee! This is the glorious message of Christmas so inexpressibly meaningful to all who believe.

Just as Christ and His Apostles were the fountainhead of Christianity in its inception, so is our Holy Orthodox Church the vehicle of that source of inspiration today. And no one will dispute the significant and important part played by the choirs in transmitting that inspiration to the faithful. As

A CHILD WAS BORN

A child was born 'neath radiant skies,
The night was shattered by his cries,
Which were accompanied by sighs
Of cattle lowing.

The Mother's arms embraced the chlid,
Upon the sleeping babe she smiled;
As by his form three wise men filed
Their rev'rence showing.

The shepherds too became aware
Of something wondrous and rare;
So viewed the newborn one with care,
With faces glowing.

How peacefully that male child lay
Upon his lowly bed of hay,
Who would conceive that yet today
His love is flowing.

KRISTINE KARANTONIS
St. Basil's Academy
Garrison, N. Y.

CREATION AND BIRTH OF CHRIST

By the Rev. Fr. GEORGE P. GALLOS
Baltimore, Md.

"In the beginning, God created the heavens and the earth."—GENESIS 1:1

THE first verse in the Bible reveals to us the divine truth that God *created* the world. Most of us take this truth for granted; we show little concern over it; we refuse to worry about it; we give it no further thought. Yet this truth is of vital importance and universal significance. Many volumes have been written on this subject. Seminaries devote whole courses to the consideration of the implications of the Divine Creation. Why is the subject of Creation so vital? Because we cannot believe in Christ if we do not believe that God created the world; and, conversely, we cannot believe that God is the Creator if we do not believe in Christ.

Following are some theories of Creation:

ARISTOTELIAN: Aristotle held that the universe is eternal, that it is without beginning or without end. Aristotle, however, did not solve the problem of creation nor did he make any attempt to explain how or by whom the universe was created. He acknowledged that the universe existed, but did not delve into the possible causes of its coming into being.

MATERIALISTIC: The materialists hold that matter is God and that it is the source of creation. How it is the source of creation and how matter first came into being, they do not say nor can they explain. The materialistic theory was strong in the nineteenth century, but is not very popular today. Many scientists held this view, but the atomic theory upset their beliefs. Most scientists today accept the belief or imply it, that God is the Creator of the universe. This view is well expressed by the eminent British astronomer, Sir James Jeans. ". . . Now the entropy of the universe has not reached its final maximum; we should not be thinking about it if it had. It is still increasing rapidly, and so must have had a beginning. There must have been what we may describe as 'an act of creation' at a time not infinitely remote . . . if the universe is a universe of thought, then its creation must have been an act of thought."

EXISTENTIALISTIC: Existentialism holds the view that we may observe the results of creation, but do not know, or cannot know, how these things came about; therefore, we will not worry about it.

CHRISTIAN: Christians believe that God, Who is Almighty, created the universe. His was the Thought and the Power which formed matter out of nothing, systematized it, and set up laws to govern it. How this was done, we do not know — no human, finite mind can ever know. It is further held by Christians that the agent of creation, the Word or Logos, through whom all things were made was Christ, the Son of God. This deep philosophical thought is expressed by St. John the Evangelist in the beginning of the Fourth Gospel. "In the beginning was the Logos, and the Logos was with God, and the Logos was God. He was in the beginning with God; all things were made through Him, and without Him was not anything made that was made . . . and the Logos became flesh and dwelt among us."

The Logos became flesh. The Agent of Creation became Jesus the Christ. This great mystery is called the Incarnation. It is the Incarnation which we celebrate at Christmas time. It is the Incarnation which gives us insight into the mystery of Creation. In this Christmas season, let us meditate on these two great Christian truths inseparable from one another, each reinforcing the meaning of the other.

St. Athanasios in his great classic, "The Incarnation of the Word of God," makes this significant statement: "The first fact which you must grasp is this: the renewal of creation has been wrought by the Self-same Logos Who made it in the beginning. There is thus no inconsistency between creation and salvation; for the One Father has employed the same Agent for both works, effecting the salvation of the world through the same Logos, who made it in the beginning."

On Christmas Day, then, we commemorate the great event of the Incarnation, the Logos becoming flesh to dwell among us, to teach us, to show us the way of salvation and eternal life — this is the real meaning of Christmas.

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choir members, choir directors, and organists, we are, in essence, the contemporary representatives of those angelic hosts who first proclaimed the birth of our Lord and Savior to all mankind. Let us then prepare ourselves for this privilege by obtaining a better knowledge of the text we are singing, by accurate presentation of the music, and most of all, by a spiritual rebirth deep within our souls that will penetrate and be transplanted into the hearts of all who hear us. If this is done, we will then be truly worthy of proclaiming the spirit of that divine message that was trumpeted so gloriously from the heavens on that first Christmas, "Thy Nativity, O Christ our God, hath given rise to the light of knowledge in the world!"

Kala Christouyenna!

MIGHTY WOMEN IN MINIATURE

HANNAH, WHO HONORED HER VOW

By Presvytera EFROSINE VASILIOU
St. Paul, Minn.

IT IS from the pen of her famous son that we learn the little we know about Hannah. But that little is told simply and beautifully and with filial tenderness. Anyone who would read her story may find it in the verses of the first and second chapters of the First Book or Samuel.

Over eleven hundred years before the birth of our Lord there lived in Mt. Ephraim in Palestine a man named Elkanah and his two wives, Peninnah and Hannah. It was not unusual at that early day for a man to be the husband of two or more wives; the moral code did not forbid such practice; for if it had, Elkanah, God-fearing man that he was, would not have been at one and the same time husband to two. Hannah's problem was that she could bear no children. She felt "her reproach" keenly, especially since Peninnah, the mother of several offspring, would not let her forget her barrenness. She taunted Hannah until the latter was so provoked that she could not eat, but only wept bitterly. Her husband's efforts to console her were to no avail.

On one of the occasions of the yearly sacrifice at Shiloh, Hannah made a serious decision and confirmed it with a vow unto the Lord. She prayed with all her soul unto God for that which alone would restore her equilibrium, for truly she was in dire distress. Listen to her prayer. "Oh Lord of hosts, if thou wilt indeed look on the affliction of thine handmaid, and remember me, and not forget thine handmaid, but wilt give unto thine handmaid a man child, then I will give him unto the Lord all the days of his life. . . ."

What was Hannah promising? Could she really have meant what she said? If the Almighty should take her words at their face value, give her her desire, and then she could not fulfill the vow — what then? How easy would it be to give up, even to God and his service, that which she had longed for so many years? Perhaps God would not mean for her to keep such a vow? Might not all these thoughts and others like them have coursed through Hannah's mind after she had made her vow and returned to her mountain home to await the results of such a commitment?

In time, God answered her prayer, and to the little son who came Hannah gave the name Samuel, "because I have asked him of the Lord." For three or four years following Samuel's birth Hannah would not go with her husband to Shiloh to the yearly sacrifice. Her reason which she gave to Elkanah was simple and yet profound: "I will not go up until the child be weaned, and then I will bring him, that he may appear before the Lord, and there abide forever."

"And there abide for ever" were the words of supreme dedication — the ultimate in self-denial. Others might bring to the sacrifice bullocks, rams, wheat, and wine; but Hannah would bring her son, her firstborn, and leave him there in the house of the Lord to serve in his temple all the days of the child's life.

Along with keeping herself reminded of her vow Hannah must have given the little Samuel fitting preparation for the duties he was so soon to take up. The natural mother instinct to cuddle, shelter, and keep to herself the child, for whom she had longed with a passionate longing, had to give way to a prior claim — had she not given him to God even before he was conceived in her womb? Hannah, probably a simple, rural woman, the wife of a mountaineer, by her fidelity to her vow was preparing to step into the hallway of immortals.

Finally, the day arrived for Hannah to make good her vow. We can imagine the elaborate preparations for this day of all days when, not with sadness, but with great joy, Hannah would give unto God her most precious possession. Nothing is said of Elkanah's feelings on this occasion. And we are not told about Samuel's reception of the fact that he was about to leave a loving and familiar environment for the austere and sacred precincts of the Lord's temple at Shiloh. But years later, after he was a mature if not elderly man, all that seemed necessary to record of this event was his mother's announcement to Eli, the priest, as she introduced her son. "For this child I prayed; and the Lord hath given me my petition which I asked of him: therefore also I have lent him to the Lord; as long as he liveth he shall be lent to the Lord."

Then follows Hannah's song of thankfulness to God. In its composition it is very similar to the Magnificat of the Blessed Virgin. Each song begins on a note of praise and magnification because the Lord has taken note of an obscure maiden. Then begins a recital of the Lord's ways with the proud and arrogant. The righteousness of God may be seen in the way he exalts the humble and "makes them inherit the throne of glory."

It is true that Samuel, while not inheriting the throne of Israel, nevertheless was a giant luminary in the Hebrew firmament. Toward the end of his days, he reminded the Israelites of his having "walked before them from my childhood unto this day." As a judge, as a prophet, as a priest, and as an anointer and counsellor of kings Samuel fulfilled his duty to God and country. And his mother's gift to the Lord is remembered unto this day.

THE QUESTION BOX
FROM TOPIC TO TOPIC

By Rev. LEONIDAS C. CONTOS
Los Angeles, Calif.

What is the practice of the Orthodox Church with regard to baptism?

In all the sacraments, a visible element is present. In the case of baptism it is water; and in the traditional practice of the Greek Church triple immersion in water. Even before Christ water was in use for baptismal services for proselytes to Judaism. St. John baptized those who came to him repenting in the waters of the River Jordan. Our Lord, too, in order to "fulfill all righteousness" and to "hallow the nature of water," allowed Himself to be baptized by His forerunner in Jordan. Thus the Apostles and their successors, following not only His commandment, but His example as well, baptized all believers in water. Archaeological investigation has brought to light many baptistries of ancient Christian Churches, both in the East and in the West, establishing this as the universal practice of the Church. And in the teaching of the Apostles, which I mentioned a few moments ago, there are clear instructions concerning the manner of baptism, specifying "in running water; but if thou hast no running water, baptize in other water; and if thou canst not in cold, then in warm."

Now baptism is a Greek word meaning to put wholly under the water. For this reason the method of initiation into the Church of those who confessed the Christian faith was by immersion in water, running water when possible, then increasingly in specially devised fonts. This, as history proves, was the primitive practice of the Church, and the Eastern Church abides rigidly by it to this day, practicing triune immersion in the name of the Father, the Son and the Holy Spirit. Infant baptism, by the way, is the normal practice in the Greek Church, requiring sponsorship by a qualified member of the Church.

Against frequent objections that only reasoning adults can be worthy candidates for baptism, the Church maintains, as usual, the practice of the early Church. Numerous Fathers support the view, among them St. Hippolytus in his "Apostolic Tradition," saying: "At cockcrow prayer shall be made over the water. . . . They shall remove their clothing. And first baptize the little ones; if they can speak for themselves, they shall do so; if not, their parents or their relatives shall speak for them. Then baptize the men and last of all the women."

According to statistics, there are 127 million Greek Orthodox in the world. Does this figure also include those under Soviet jurisdiction?

The number of Eastern Orthodox is usually estimated at about 250 millions. Evidently the 127 millions figure excludes the population of Soviet Russia. These are, nevertheless, Orthodox. For, though the State is Communist dominated, the actual membership of the party, involving fundamentally a denial of faith, is probably well under ten millions. We know that the Orthodox Church, which has always been the State Church, exists under severe controls, nevertheless it is a functioning body, and the faithful, subject of course, to the whim of the State and the expediency of the moment, are permitted some exercise of their religious duties. Though the Eastern Church is known historically as the Greek Church, actually the Greek-speaking peoples comprise one of the smaller ethnic groups within the Church. As for the membership of the Eastern Orthodox Church in the United States, it is variously estimated at from five to seven millions.

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ΟΙΚΟΥΜΕΝΙΚΟΝ ΠΑΤΡΙΑΡΧΕΙΟΝ

Ἐκ τοῦ ἀποσπάσματος τοῦ Δελτίου τῆς Μ. Πρωτοσυγκελλίας τοῦ Οἰκουμενικοῦ Πατριαρχείου, τὸ ὁποῖον ἀναδημοσιεύομεν κατωτέρω ἀπὸ τὸ περιοδικὸν «Ἀπόστολος Ἀνδρέας», διαφαίνεται ἡ ὀξύτης τοῦ προβλήματος τῆς πτωχείας τῶν ἐν Κωνσταντινουπόλει ἀδελφῶν μας κυρίως μετὰ τὰς ὑπὸ τῶν Τούρκων καταστροφὰς τῆς 6ης πρὸς τὴν 7ην Σεπτεμβρίου.

«Πρὸς ἔκτακτον ἐνίσχυσιν τῶν ἐν τῇ Ἁγιωτάτῃ Ἀρχιεπισκοπῇ καὶ ταῖς παρακειμέναις Ἱ. Μητροπόλεσι λειτουργούντων συσσιτίων, συνεκροτήθη, ὑπὸ τὴν προεδρίαν τῆς Α. Θ. Παναγιότητος, σύσκεψις, καθ' ἣν συνεστήθη Συσσιτιακὴ Ἐπιτροπή. Τὸ πρόγραμμα αὐτῆς:

1) Ἐνίσχυσις τῶν καταστραφέντων συσσιτίων εἰς εἶδος καὶ εἰς χρῆμα. 2) Ἐπέκτασις τοῦ ἔργου τῶν συσσιτίων εἰς τὰ βρέφη καὶ τὰ παιδιὰ τῆς προσχολικῆς ἡλικίας τῶν ἀπόρων οἰκογενειῶν. 3) Περίθαλψις ἐκ τοῦ συσσιτίου καὶ τῶν ἀπόρων οἰκογενειῶν τῆς Κοινότητος. 4) Παροχὴ βιβλίων, σχολικῶν εἰδῶν, ἱματισμοῦ κ.λ.π. εἰς τὰ παιδιὰ τοῦ συσσιτίου. 5) Ἐξασφάλισις καυσίμου ὕλης εἰς τὰς οἰκογενείας τῶν παιδιῶν τοῦ συσσιτίου.

Ἡ Συσσιτιακὴ Ἐπιτροπὴ εἶναι εἰς τὴν διάθεσιν ὅλων τῶν συσσιτίων πρὸς ἐξυπηρέτησιν αὐτῶν.

Εἶναι βεβαία ὅτι ὁ Ἱ. Κλῆρος, αἱ Φιλόπτωχοι Ἀδελφότητες καὶ αἱ Κοσμητεῖαι πάντων τῶν συσσιτίων θὰ κατέλθωσιν εἰς τὸ ἔργον των μετὰ μείζονος ἐνθουσιασμοῦ, αἱ δὲ Κοσμητεῖαι τῶν μὴ καταστραφέντων συσσιτίων θὰ περιλάβωσι καὶ τὸ ὡς ἄνω πρόγραμμα εἰς τὸν κύκλον τῆς δράσεως αὐτῶν.

Ποιεῖται θερμὴν ἔκκλησιν πρὸς πάντας τοὺς ὁμογενεῖς: α) Ὅπως ἐνισχύωσι συνεχῶς τὰ συσσίτια, ὡς καὶ κατὰ τὸ παρελθόν, διὰ προσφορᾶς τῆς συνδρομῆς των καὶ διαφόρων εἰδῶν. β) Ὅπως προσφέρωσιν εἰς τὴν Συσσιτιακὴν Ἐπιτροπήν μας διάφορα μαγειρικὰ καὶ ἐπιτραπέζια σκεύη διὰ τὴν ἀποκατάστασιν τῶν καταστραφέντων συσσιτίων.

Ἡ Ἐπιτροπὴ δέχεται τὰς προσφοράς σας εἰς τὴν Ἕδραν της ἐν τοῖς Γραφείοις τοῦ Ἱ. Ναοῦ Εἰσοδίων Παναγίας, Πέραν».

ΙΕΡΑ ΑΡΧΙΕΠΙΣΚΟΠΗ

Ἡ Χειροτονία τοῦ Ἐπισκόπου Τροπαίου

Στοιχεῖα περὶ τῶν σπουδῶν καὶ τῆς δράσεως τοῦ νέου βοηθοῦ Ἐπισκόπου τῆς Ἱερᾶς Ἀρχιεπισκοπῆς Θεοφ. Πολυεύκτου Φινφίνη ἐδημοσιεύσαμεν εἰς τὴν προηγουμένην ἔκδοσιν τοῦ «Ὀρθοδόξου Παρατηρητοῦ». Εἰς τὸ παρὸν φύλλον δημοσιεύομεν πληροφορίας διὰ τὴν ὡραιοτάτην τελετὴν τῆς χειροτονίας.

«Τὴν 3ην τοῦ μηνὸς Νοεμβρίου ἐτελέσθη εἰς τὸν Καθεδρικὸν Ναὸν τοῦ Ἁγίου Νικολάου τοῦ Pittsburgh, Pa., ἡ χειροτονία τοῦ ἐψηφισμένου Ἐπισκόπου Τροπαίου κ. Πολυεύκτου ὑπὸ τοῦ Σεβασμιωτάτου Ἀρχιεπισκόπου Βορείου καὶ Νοτίου Ἀμερικῆς κ. Μιχαήλ, βοηθουμένου ὑπὸ τῶν Θεοφιλεστάτων Ἐπισκόπων Ἐλαίας Ἀθηναγόρου, Ναζιανζοῦ Ἰεζεκιὴλ καὶ Εὐκαρπίας Μπογδὰν τῆς Οὐκρανικῆς Ἐκκλησίας, εὑρισκομένης ὑπὸ τὴν δικαιοδοσίαν τῆς ἐνταῦθα Ἀρχιεπισκοπῆς μας. Εἰς τὴν Ἱερὰν Λειτουργίαν συμμετέσχον περὶ τοὺς πεντήκοντα ἱερεῖς τῆς περιφερείας καὶ ἀλλαχόθεν, καθὼς καὶ ἄλλοι Ὀρθόδοξοι τοιοῦτοι ἄλλων δικαιοδοσιῶν.

Ὁ Σεβασμιώτατος Ἀρχιεπίσκοπος

Ὁ Ἐπίσκοπος Τροπαίου Θεοφ. Πολύευκτος Φινφίνης

προσεφώνησε τὸν χειροτονούμενον, ὅστις καὶ ἀντεφώνησεν εὐγνωμονῶν, ὑποσχόμενος πᾶσαν ἀφοσίωσιν εἰς τὴν Ἐκκλησίαν διὰ βίου καὶ περιγράφων τὰς ἐν τῷ πλαισίῳ τοῦ ὑψηλοῦ ἱεροῦ ἀξιώματος ἐνυπαρχούσας ὡραίας καὶ χριστιανικὰς ὑποχρεώσεις, ὧν τοὺς παλμοὺς ἐν ὄρθροις καὶ νυκτερινοῖς λογισμοῖς, ἐν εὐλαβείᾳ ἐσωτερικῇ καὶ ἀγάπῃ πρὸς τὸν ἄνθρωπον, ἐκυοφόρησε παιδιόθεν, ἔχων ὡς ὁδηγὸν τὸν Κύριον τῆς Δόξης, Χριστόν.

Ἡ χειροτονία ὑπῆρξε κατανυκτικὴ καὶ μεγαλειώδης ἐν μέσῳ πολυπληθοῦς ἐκκλησιάσματος, τὸ ὁποῖον διὰ μίαν ἔτι φορὰν ἀνεβαπτίζετο εἰς τὸ μεγαλεῖον τῆς Ὀρθοδοξίας καὶ ἠσθάνετο ρίγη συγκινήσεως ἐξ ἐκείνων, τὰ ὁποῖα μόνον ἡ Ὀρθοδοξία δύναται νὰ προκαλέσῃ διὰ τοῦ σεμνοῦ ἀλλὰ τόσον ἐπιβλητικοῦ τελετουργικοῦ της.

Προσῆλθον ἀντιπρόσωποι Κοινοτήτων, μέλη τοῦ Μικτοῦ Συμβουλίου καὶ ἰδιαιτέρως ἐξ Ἁγίου Φραγκίσκου ὁ κ. Μιχαὴλ Μούντανος μετὰ τῆς κυρίας του καὶ ἀντιπρόσωποι τῆς Φιλοπτώχου Ἀδελφότητος τῆς Κοινότητος τοῦ Εὐαγγελισμοῦ, διὰ νὰ συμμετάσχουν εἰς τὴν χαρὰν τοῦ τέως Ἱερατικοῦ Προϊσταμένου καὶ φίλου των.

Ἐπὶ τῇ εὐκαιρίᾳ τῆς χειροτονίας

διωργανώθησαν γεύματα ἐπίσημα, εἰς τὰ ὁποῖα, ἐκτὸς τῶν Ἱεραρχῶν μας μὲ ἐπὶ κεφαλῆς τὸν Σεβασμιώτατον Ἀρχιεπίσκοπον, παρεκάθησαν οἱ πρωτοστατήσαντες εἰς τὴν διοργάνωσιν τῆς ΣΤ' Ἐπισκοπικῆς Περιφερείας, ὁ κλῆρος, οἱ Πρόεδροι τῶν Κοινοτήτων καὶ οἱ τὰ πρῶτα φέροντες ἐν τῇ πόλει τοῦ Pittsburgh. Ἐξεφωνήθησαν οἱ κατάλληλοι λόγοι καὶ δαψιλῶς ἐξεπέμφθησαν εὐχαὶ καὶ ὑπὲρ τοῦ νέου Ἐπισκόπου, ἀλλὰ καὶ τῆς Ἐπισκοπικῆς Περιφερείας».

ΓΡΑΦΕΙΟΝ ΠΑΙΔΕΙΑΣ

Ἡ Ἑβδομὰς τῶν Ἑλληνικῶν Γραμμάτων καὶ Ἑλληνικοῦ Τύπου ὡρίσθη διὰ τὴν 23ην — 30ὴν Ἰανουαρίου 1956. Ἡ ἐπιτροπὴ τοῦ ἑορτασμοῦ συνῆλθεν εἰς συνεδρίασιν ὑπὸ τὴν ἐπίτιμον προεδρίαν τοῦ Αἰδ. κ. Δημ. Καλλιμάχου. Εἰς τὴν Ἐπιτροπὴν ταύτην ἀντιπροσωπεύεται ὁ Διδασκαλικὸς κόσμος, οἱ Σύλλογοι Γονέων καὶ Διδασκάλων, ἡ Ἑλληνικὴ Ὀρθόδοξος Νεότης, ὁ Ἡμερήσιος καὶ Περιοδικὸς Τύπος, αἱ Ραδιοφωνικαὶ Ὧραι, ὁ Ἱερὸς Κλῆρος καὶ ὅλος ὁ Ἑλληνισμὸς διὰ τῶν Ὀργανώσεων, Ὁμοσπονδιῶν καὶ Σωματείων του.

Μεταξὺ τῶν ἀποφάσεων τῆς Ἐπιτροπῆς εἶναι:

—Νὰ γίνουν Ἐκθέσεις Ἑλληνικῶν Βιβλίων καὶ Περιοδικῶν εἰς ὅλας τὰς Ἐπισκοπικὰς Περιφερείας τῆς Ἀρχιεπισκοπῆς.

—Νὰ προκηρυχθῇ Διαγωνισμὸς διὰ τὴν συγγραφὴν λογογραφήματος σχετικοῦ μὲ τὴν Ἑλληνικὴν Παιδείαν ἐν Ἀμερικῇ. Οἱ ὅροι αὐτοῦ ἔχουν ὡς ἑξῆς: α) Εἰς τὸν Διαγωνισμὸν προσκαλοῦνται νὰ λάβουν μέρος Ἑλληνοαμερικανοὶ γεννημένοι εἰς τὴν Ἀμερικήν, ἄνδρες καὶ γυναῖκες, νέοι καὶ νεάνιδες, σπουδασταὶ καὶ μή, οἱ ὁποῖοι γνωρίζουν τὴν Ἑλληνικὴν Γλῶσσαν. β) Τὸ Λογογράφημα ἠμπορεῖ νὰ εἶναι Διήγημα (Short Story), Ἄρθρον, Μελέτη, Δοκίμιον, Θέμα, ποὺ νὰ ἔχῃ σχέσιν μὲ τὰ ἤθη καὶ ἔθιμα, ἢ τὰς παραδόσεις, ἢ τὴν γλῶσσαν, ἢ τὴν Ἐκκλησίαν, ἢ τὰς συγκεντρώσεις, ἢ κάθε ἄλλο, ποὺ ἔχει σχέσιν μὲ τὴν ζωὴν τοῦ Ἑλληνοαμερικανοῦ εἰς τὴν Ἀμερικήν. γ) Τὸ Λογογράφημα πρέπει νὰ εἶναι γραμμένον εἰς Ἑλληνικὴν γλῶσσαν ἁπλῆν, στρωτήν, ὁμιλουμένην Δημοτικήν. Νὰ εἶναι γνήσιον (original) ἔργον τοῦ γράφοντος. Νὰ μὴ εἶναι ἀντιγραφή. Νὰ περιέχῃ 1,500 ἕως 2,000 λέξεις, δηλαδὴ δύο περίπου σελίδας τοῦ Περιοδικοῦ «Ὀρθόδοξος Παρατηρητής». δ) Νὰ σταλῇ εἰς τὰ Γραφεῖα τοῦ Τμήματος Ἑλληνικῆς Παιδείας τῆς Ἱ. Ἀρχιεπισκοπῆς Ἀμερικῆς (Greek Language Contest, Department of Education, 10 E. 79th Street, New York, N. Y.) πρὸ τῆς 15ης Ἰανουαρίου 1956. Βραβεῖα: Τὰ Λογογραφήματα, τὰ ὁποῖα θὰ σταλοῦν, ἡ Ἐπιτροπὴ τοῦ Διαγωνισμοῦ θὰ τὰ ὑποβάλῃ ὑπὸ τὴν κρίσιν Ἐπιτροπῆς ἀπὸ Εἰδικούς. Ἡ ἀπόφασις αὐτῶν θὰ εἶναι ὁριστικὴ καὶ σεβαστὴ ὑφ' ὅλων. Ἡ Ἐπιτροπὴ θὰ βραβεύσῃ τὰ καλύτερα τρία Λογογραφήματα μὲ τὰ ἑξῆς βραβεῖα: 1ον Βραβεῖον, U.S. Defense Bond 100 δολλαρίων. 2ον Βραβεῖον, 50 δολλαρίων. 3ον Βραβεῖον, 25 δολλαρίων. Τὰ βραβευθέντα λογογραφήματα θὰ δημοσιευθοῦν εἰς τὰς Ἡμερησίας Ἐφημερίδας Νέας Ὑόρκης ἢ εἰς τὸν «Ὀρθόδοξον Παρατηρητὴν» μὲ τὰς φωτογραφίας τῶν βραβευθέντων. Εἰς ἄλλα τρία λογογραφήματα θὰ ἀπονεμηθῇ Εὔφημος Μνεία (Honorary Mention) καὶ θὰ δοθῇ δίπλωμα καὶ μικρὸν δῶρον. Ὅρος ἀπαράβατος: Τὰ χειρόγραφα, εἴτε βραβευθοῦν εἴτε δὲν βραβευθοῦν, δὲν θὰ ἐπιστραφοῦν εἰς τοὺς γράψαντας.—Ἡ Ἐπιτροπὴ τοῦ Ἑορτασμοῦ.

—Νὰ ἀφιερωθῇ μία ἡμέρα τῆς Ἑβδομάδος τῶν Ἑλληνικῶν Γραμμάτων εἰς μεγάλας συγκεντρώσεις τῶν Συλλόγων Γονέων καὶ Διδασκάλων εἰς ὅλας τὰς Κοινότητας.

—Νὰ γίνουν μικραὶ Ἐκθέσεις Βιβλίων καὶ Περιοδικῶν Ἑλληνικῶν καθὼς καὶ τοῦ «Ὀρθοδόξου Παρατηρητοῦ» εἰς ὅλας ταυτοχρόνως τὰς Κοινότητας.

—Νὰ διαφωτισθῇ ὁ Ἑλληνισμὸς

The Order of the Phoenix is presented by the Greek Ambassador to Switzerland, Dimitri Argyropoulos (extreme right), to three representatives of the World Council of Churches (left to right): Mr. John D. Metzler, Sr., representative of Church World Service, U.S.A., and the World Council for surplus commodity distribution in Europe; Dr. M. R. Zigler, director of the Brethren Service Commission in Europe and member of the Central Committee of the World Council; and the Rev. Raymond Maxwell, secretary for Orthodox churches and countries of the Division of Inter-Church Aid and Service to Refugees of the WCC. A member of the Embassy staff looks on. — The presentation, made on behalf of the King of Greece at the Greek Embassy in Berne, Switzerland, November 2nd, was founded in 1926 and awarded by the King on the advice of a committee which includes the Prime Minister and the Minister of Foreign Affairs. The award is made to those "who have served Greece well" in different fields of humane and technical endeavors. The award is for life and both Greeks and foreigners who have rendered outstanding service to the country may be admitted to the Order.

τῆς Ἀμερικῆς διὰ τὴν ἵδρυσιν Ἡμερησίων Σχολείων.

Ἐκπαιδευτικὴ Κίνησις

—Διωρίσθη Ἐκπαιδευτικὸς Σύνδεσμος διὰ τὴν περιφέρειαν τῆς Νοτίου Καλιφορνίας ὁ Αἰδ. κ. Νικόλαος Μπιλλίρης, ἱερεὺς τῆς ἐν Long Beach, Calif., Ἑλληνικῆς Ὀρθοδόξου Κοινότητος «Κοίμησις τῆς Θεοτόκου».

—Ἀπεστάλη Ἐγκύκλιος εἰς ὅλα τὰ Ἑλληνικὰ Σχολεῖα, ὅπως ἀποστείλουν τὰς σχετικὰς Καταστάσεις τῆς κινήσεώς των διὰ τὸ τρέχον σχολικὸν ἔτος εἰς τὸ Γραφεῖον τῆς Παιδείας παρὰ τῇ Ἱ. Ἀρχιεπισκοπῇ.

—Ὁ Σεβασμιώτατος Ἀρχιεπίσκοπος ηὐχαρίστησε καὶ συνεχάρη διὰ θερμοῦ γράμματος τὴν Διευθύντριαν καὶ τὸ προσωπικὸν τοῦ Ἡμερησίου Ἑλληνοαμερικανικοῦ Σχολείου «Ἀπόστολος Ἀνδρέας», διότι ἡ χορῳδία τούτου, ἐκ μαθητῶν καὶ μαθητριῶν ἀποτελουμένη, ἔψαλεν εἰς τὸ παρεκκλήσιον τῆς Ἱερᾶς Ἀρχιεπισκοπῆς «κατὰ τρόπον θαυμάσιον καὶ ἐπιτυχέστατον».

ΚΑΤΗΧΗΤΙΚΟΝ ΓΡΑΦΕΙΟΝ

Τὸ Κατηχητικὸν Γραφεῖον συνεχίζει τὴν ἐπεξεργασίαν τοῦ ἀναλυτικοῦ προγράμματος τῶν Κατηχητικῶν μας Σχολείων. Τὸ ἀναλυτικὸν τοῦτο πρόγραμμα θὰ κυκλοφορήσῃ πρὸ τῆς ἐνάρξεως τῆς δευτέρας περιόδου τοῦ παρόντος σχολικοῦ ἔτους.

Συμφώνως πρὸς σχετικὴν ἀπόφασιν τῆς Κεντρικῆς Κατηχητικῆς Ἐπιτροπῆς, εὐθὺς μετὰ τὸν τελικὸν καταρτισμὸν καὶ τὴν ἀνακοίνωσιν τοῦ ἀναλυτικοῦ προγράμματος θὰ ἐπακολουθήσῃ προκήρυξις διαγωνισμοῦ διὰ τὴν συγγραφὴν τῶν διδακτικῶν καὶ βοηθητικῶν βιβλίων, τὰ ὁποῖα προβλέπονται διὰ τοῦ προγράμματος. Παραλλήλως, εἰδικὴ Ἐπιτροπὴ θὰ ἐπεξεργασθῇ, θὰ ἀνακατατάξῃ καὶ θὰ προσαρμόσῃ τὰ κυκλοφοροῦντα ἤδη κατηχητικὰ βοηθήματα πρὸς τὰς ἀρχὰς καὶ ἀπαιτήσεις τοῦ νέου προγράμματος. Τοιουτοτρόπως ἐλπίζεται

Τελευταίως ἐπεσκέφθη τὰς Ἀθήνας ὁ Πατριάρχης τῆς Σερβίας κ. Βικέντιος. Οὗτος μεταξὺ ἄλλων ἐπεσκέφθη καὶ τὴν ἔκθεσιν τῶν βιβλίων τῆς Ἀποστολικῆς Διακονίας. Εἰς τὴν ἀνωτέρω εἰκόνα διακρίνονται ἐξ ἀριστερῶν πρὸς τὰ δεξιά: Ὁ Πατριάρχης κ. Βικέντιος, ὁ καθηγητὴς τῆς Θεολογικῆς Σχολῆς κ. Τρεμπέλας καὶ ὁ διευθυντὴς τοῦ Θεολογικοῦ Οἰκοτροφείου τῆς Ἀποστολικῆς Διακονίας Πατὴρ Ἰωάννης Ράμφος.

ὅτι κατὰ τὸ προσεχὲς σχολικὸν ἔτος θὰ ἔχῃ συμπληρωθῇ ἡ σειρὰ τῶν βασικῶν κατηχητικῶν μας βοηθημάτων, ὡς καὶ τῶν λοιπῶν βοηθητικῶν κατηχητικῶν ἐφοδίων, οὕτως ὥστε ἡ λειτουργία τῶν Κατηχητικῶν μας Σχολείων νὰ καταστῇ ἐνιαία, ὁμοιόμορφος καὶ πλέον ἀποτελεσματική.

Ἐν τῷ μεταξὺ τὸ Κατηχητικὸν Γραφεῖον ἐκυκλοφόρησε βιβλιογραφίαν μὲ τὰ σπουδαιότερα βασικὰ καὶ βοηθητικὰ βιβλία εἰς τοὺς διαφόρους τομεῖς τοῦ κατηχητικοῦ ἔργου. Συνιστᾶται, ὅπως οἱ ὑπεύθυνοι διὰ τὰ κατηχητικά μας σχολεῖα κάμουν ἐπιλογὴν ἐκ τῶν ἀναγραφομένων βιβλίων καὶ καταρτίσουν μικρὰς βιβλιοθήκας πρὸς διευκόλυνσιν τοῦ ἔργου τῶν κατηχητῶν καὶ κατηχητριῶν των.

ΔΕΥΤΕΡΑ ΕΠΙΣΚΟΠΙΚΗ ΠΕΡΙΦΕΡΕΙΑ

Chicago, Ill.—Ὁ ἐξοχ. Κυβερνήτης τῆς Πολιτείας μας κ. William Stratton ἐπληροφόρησε δι' ἐπιστολῆς του τὸν Θεοφ. Ἐπίσκοπόν μας κ. Ἰεζεκιήλ, ὅτι τὸν διώρισε μέλος τῆς Ἐπιτροπῆς τοῦ Κυβερνήτου διὰ τὸ Refugee Relief Program.

Ὡς γνωστόν, τὸ πρόγραμμα αὐτὸ τῆς περιθάλψεως τῶν προσφύγων τῆς Εὐρώπης καὶ ἄλλων συμμαχικῶν τῆς πατρίδος μας Ἀμερικῆς χωρῶν ἐψηφίσθη πρό τινων ἐτῶν διὰ τὸν ἀποκλειστικὸν σκοπόν, ὅπως ἡ κατ' ἐξοχὴν ἀνθρωπιστικὴ Ἀμερικὴ βοηθήσῃ τοὺς ἕνεκα τῶν δεινῶν τοῦ πολέμου καὶ τῆς κατοχῆς δεινοπαθήσαντας καὶ καταστραφέντας συνανθρώπους μας.

Ὁ Θεοφιλέστατος ηὐχαρίστησε δεόντως τὸν Κυβερνήτην κ. Stratton διὰ τὸν διορισμὸν καὶ ἐδήλωσεν, ὅτι θὰ καταβάλῃ πᾶσαν προσπάθειαν διὰ τὴν ἐπιτυχίαν τοῦ λαμπροῦ καὶ χριστιανικοῦ αὐτοῦ προγράμματος τῆς Κυβερνήσεως.

ΤΡΙΤΗ ΕΠΙΣΚΟΠΙΚΗ ΠΕΡΙΦΕΡΕΙΑ

Elections

On October 28, 1955, the members of the Association of Greek Orthodox Priests of the New England States and Eastern Canada held their annual elections at "Holy Cross," the Greek Orthodox Theological School in Brookline, Mass. The following priests were elected:

Rev. Stephen J. Anthony, of

Somerville, Mass., President; Rev. John Limberakis, of Providence, R. I., Vice-President; Rev. Constantine Bebis, of New Bedford, Mass., Treasurer; Rev. Dean Timothy Andrews, Registrar and Librarian of the Theological School, Secretary.

In addition, the following were elected to represent their districts on the Board of Directors:

Rev. Constantine Theodore, of Newport, R. I.; Rev. Joseph Xanthopoulos, of Springfield, Mass.; Rev. George Keramas, of New Haven, Conn.; Rev. George Tsoumas, of Nashua, N. H.; Rev. John Vassiliades, of Biddeford, Me.; Rev. Anthony Mavromaras, of Halifax, N. S.

ΕΚΤΗ ΕΠΙΣΚΟΠΙΚΗ ΠΕΡΙΦΕΡΕΙΑ

Συνέδριον Ἐφήβου Νεολαίας

Τὴν Παρασκευὴν καὶ Σάββατον, Νοεμβρίου 25 καὶ 26, συνεκλήθη εἰς τὴν πόλιν Canton, Ohio, τὸ πρῶτον Συνέδριον Ἐφήβου Νεολαίας Ὀλυμπίων–Ὀλυμπιάδων τῆς ἄρτι συσταθείσης Ἕκτης Ἐπισκοπικῆς Περιφερείας, ὑπὸ τὰς εὐλογίας καὶ τὴν πνευματικὴν καθοδήγησιν τοῦ Θεοφ. Ἐπισκόπου Τροπαίου κ. Πολυεύκτου. Τὴν διοργάνωσιν τοῦ πρώτου τούτου Συνεδρίου ἀνέλαβεν ἡ ἔφηβος νεολαία τῆς Κοινότητος τοῦ Ἁγίου Χαραλάμπους τοῦ Canton ὑπὸ τὴν ἐμπνευσμένην καθοδήγησιν τοῦ λαμπροῦ ἱερέως αὐτῆς Αἰδεσ. Θεοφίλου Θεοφιλοπούλου καὶ τὴν συνεργασίαν τοῦ Διοικ. Συμβουλίου μετὰ τοῦ ἀκαμάτου καὶ ἐνθουσιώδους Προέδρου του κ. Δημητρίου Πίμπα, τῆς Φιλοπτώχου Ἀδελφότητος τῶν Κυριῶν καὶ τῶν γονέων.

Τὸ Συνέδριον τοῦτο εἶχε ὁλοκληρωτικὴν ἐπιτυχίαν. Προσῆλθον ἀντιπρόσωποι ἔφηβοι νέοι καὶ νέαι δέκα καὶ ἑπτὰ Κοινοτήτων, ὡς καὶ οἱ ἱερεῖς: Ι. Παπαλυμπέρης, Ν. Τσακνίδης, Φ. Παγιάτης, Μ. Βαπόρης,, Ι. Καπενεκᾶς, Ν. Σταυράκης, Θ. Θεοφιλόπουλος, Ι. Γεράνιος, Ι. Καρατζᾶς, Π. Οἰκονομίδης, Χ. Λαυριώτης, Ζ. Γουγουτᾶς, Ι. Δουλγεράκης, Θ. Παπᾶς, Γ. Χατζῆς, καὶ ὁ Θεοφ. Ἐπίσκοπος Τροπαίου κ. Πολύευκτος. Αἱ συνεδριάσεις διεξήχθησαν μετὰ μεγάλης τάξεως καὶ εἰς ἀμφοτέρας τὰς γλώσσας. Ἡ διαγωγὴ τῶν παιδιῶν ὑπῆρξεν ἀρίστη. Τὸ ἐνδιαφέρον αὐτῶν διὰ τὴν θρησκευτικὴν των κατάρτισιν καὶ ἡ σοβαρὰ μελέτη τῶν προβλημάτων των ἐξέπληξε τοὺς παρευρεθέντας. Τὰ παιδιὰ κατήρτισαν πλῆρες πρόγραμμα δράσεως δι' ἑκάστην ὁμάδα καὶ δι' ὁλόκληρον τὴν Ἐπισκοπικὴν Περιφέρειαν.

Πρωτοβουλίᾳ τοῦ Θεοφ. Ἐπισκόπου καὶ διὰ τὴν καλλιτέραν ἐξυπηρέτησιν τῶν ὁμάδων, διηρέθη ἡ Ἐπισκοπὴ εἰς Τμήματα καὶ διωρίσθη εἷς ἱερεὺς ὡς ἀρχηγὸς εἰς ἕκαστον Τμῆμα, ὡς ἑξῆς:

1ον Τμῆμα (Ann Arbor, Detroit, Flint, Lansing, Lincoln Park, Pontiac, Saginaw, Windsor, Can.): Ἀρχηγὸς ὁ Αἰδ. Νικόλαος Χαρμπάτης.

2ον Τμῆμα (Akron, Canton, Cleveland, Lorain, Mansfield, Massillon): Ἀρχηγὸς ὁ Αἰδ. Θεόφιλος Θεοφιλόπουλος.

3ον Τμῆμα (Aliquippa, Altoona, Ambridge, Canonsburg, Clairton, Johnstown, McKeesport, Monessen, New Kensington, Oakmont-Verona, Pittsburgh, East Pittsburgh, Vandergrift, York): Ἀρχηγὸς ὁ Αἰδ. Ἰ. Ἰσιδωρίδης.

4ον Τμῆμα (Jamestown, Campbell, Warren, Youngstown, Erie, Farrell, New Castle): Ἀρχηγὸς ὁ Αἰδ. Γεώργιος Παπανικολάου.

5ον Τμῆμα (Martins Ferry, Steubenville, Weirton, Huntington, Wheeling, Clarksburgh): Ἀρχηγὸς ὁ Αἰδ. Παπαλυμπέρης.

6ον Τμῆμα (Toledo, Cincinnati, Columbus, Middletown, Dayton, Louisville, Lexington): Ἀρχηγὸς ὁ Αἰδ. Θεοτόκης Παππᾶς.

Ἐπίσημος ἐκπρόσωπος τῆς Ἱ. Ἀρχιεπισκοπῆς διὰ τὴν Ἕκτην Ἐπισκοπικὴν Περιφέρειαν εἶναι ὁ Αἰδ. Φιλήμων Παγιάτης.

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ΦΙΛΗΜΩΝ ΒΛΑΧΟΠΟΥΛΟΣ

Τὴν Κυριακήν, 20ὴν Ὀκτωβρίου, ἀπεδήμησε πρὸς Κύριον ὁ πρωτοπρεσβύτερος Φιλήμων Βλαχόπουλος, εἰς τὸ Monroe τῆς Λουϊζιάνας, ὅπου διηκόνει τὴν Ἐκκλησίαν ὡς ἱερατικὸς προϊστάμενος τῆς Ἑλληνορθοδόξου Κοινότητος τῆς πόλεως ταύτης.

Ἀπόφοιτος οὗτος τῆς Μεγάλης τοῦ Γένους Σχολῆς καὶ τῆς ἐν Χάλκῃ Θεολογικῆς, προσέφερε παντοχοῦ ὅπου διηκόνησε τὴν Ἐκκλησίαν, ἐν Ρουμανίᾳ, Ἑλλάδι καὶ Ἀμερικῇ Βορείῳ καὶ Νοτίῳ, σπουδαίας καὶ οὐσιώδεις ὑπηρεσίας. Εἶχεν ἐγκυκλοπαιδικὴν καὶ θεολογικὴν κατάρτισιν πραγματικῶς ἀρτίαν καὶ ἀπὸ πάσης πλευρᾶς ὁλοκληρωμένην. Ἦτο κάτοχος τῶν Γραφῶν, ἀλλὰ καὶ τῶν Κλασσικῶν Ἑλλήνων συγγραφέων καὶ τῶν Πατέρων καὶ Διδασκάλων τῆς Ἐκκλησίας. Τὸ τελευταῖον του σύγγραμμα, ἀξιολογώτατον ἐξ ἐπόψεως παντοίας, εἰς τὸ ὁποῖον παρουσιάζει τοὺς κλασσικοὺς Ἕλληνας συγγραφεῖς ὡς ἐμπνεομένους καὶ γράφοντας ὑπὸ τὴν ἐπήρειαν τοῦ «σπερματικοῦ λόγου», ἀποτελεῖ τρανὴν ἀπόδειξιν τῆς θεολογικῆς δεινότητος καὶ τῆς θύραθεν πολυμαθείας τοῦ ἐκλιπόντος ἀρίστου κληρικοῦ. Ἀφ' ἑτέρου ἐν τῇ ἐκτελέσει τῶν καθηκόντων του ὑπῆρξε πάντοτε ἄμεμπτος κατ' ἄνθρωπον. Τὸ δὲ κύρυγμά του, πηγαῖον, ὁρμητικόν, ἐνθουσιῶδες, διεκρίνετο κατὰ κανόνα διὰ τὸν Χριστοκεντρισμόν του. Ἐγκαταλείπει σύζυγον καὶ τέσσαρας θυγατέρας. Συλλυπούμεθα αὐτὰς θερμότατα. Κύριος ὁ Θεὸς ἀναπαύσαι τὴν ψυχὴν τοῦ λαμπροῦ τούτου κληρικοῦ ἐν χώρᾳ ζώντων καὶ σκηναῖς ἁγίων καὶ δικαίων.

ΠΕΡΙΕΧΟΜΕΝΑ ΤΟΥ ΕΙΚΟΣΤΟΥ ΠΡΩΤΟΥ ΤΟΜΟΥ — 1955

Κύρια Ἄρθρα

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1905 OUR GOLDEN ANNIVERSARY 1955

ΤΥΠΟΓΡΑΦΕΙΟΝ "Ο ΚΟΣΜΟΣ"

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